A CONCISE HISTORY OF KNIGHTHOOD.

CONTAINING

THE RELIGIOUS AND MILITARY ORDERS

WHICH HAVE BEEN INSTITUTED IN EUROPE.

WITH DESCRIPTIONS OF THEIR

MANTLES, CAPS, COLLARS, STARS, RIBBONS, AND MOTTOES.

ALSO

ACCOUNTS OF THE INSTALLATIONS

OF THE

GARTER, BATH, THISTLE, AND ST. PATRICK;

AND

CORRECT LISTS OF THE KNIGHTS OF EACH.

TO WHICH IS ADDED

THE ANTIENT CEREMONIES USED AT

DUELS, COMBATS, JUSTS, AND TOURNAMENTS.

THE WHOLE

IMBELLISHED WITH 82 COPPER PLATES,

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21 ORDERS, ACCURATELY DRAWN AND NEATLY ENGRAVED.

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With a correct Index to the whole.

BY

HUGH CLARK, Heraldic Engraver.

VOLUME THE SECOND.

LONDON:

Printed for W. STRAHAN, J. F. and C. RIVINGTON, T. PAYNE, W. OWEN, S. CROWDER, T. LONGMAN, C. RIVINGTON, C. DILLY, J. ROBSON, T. LOWNDES, G. ROBINSON, T. CADELL, H. L. GARDNER, J. NICHOLS, J. BEW, R. BALDWIN, J. MURRAY, J. DEBRETT, W. FOX, J. WHITE, J. WALKER, T. BEECROFT, M. FOLINGSBY. 1784.

OF THE

ORDERS

OF

KNIGHTHOOD

UNDER

THE PRINCES

OF THE

GERMAN EMPIRE.

GERMAN EMPIRE.

THE ORDER OF ST. GEORGE.

THIS Order is ſtyled the Order of St. George the defender of the immaculate conception of the Bleſſed Virgin Mary, and was inſtituted in the year 1729, at Munich, by Albert Elector of Bavaria; the Knights of it are obliged to prove their nobility by father and mother, for five generations; the badge they wear is a ſtar of eight points; on the center, is enamelled the image of St. George on horſeback ſlaying a dragon; the croſs is enamelled blue, edged with white, and cantoned with a ſmaller croſs enamelled blue and white. This is generally worn pendent to a broad watered ſky blue ribbon edged with white, and worn ſcarf-ways over the right ſhoulder, beſides which the Knights wear a ſilver ſtar, of the ſame figure with the badge, embroidered on the left ſide of their outer

garment. On days of ceremony, they wear the badge pendent to a collar, composed of oblong plates, with crowns at each end, and columns surmounted with globes, each column supported by two Lions, holding in their exterior paws two Scymitars, the whole joined together with lozenge chains, enamelled blue and white; on the oblong plates, is the following motto. *In Fide, Justitia, & Fortitudine.* See plate 38.

GERMAN

St. George Defender of the Virgin

GERMAN EMPIRE.

THE ORDER

OF THE

NOBLE PASSION.

JOHN George Duke of Saxe Weissenfels instituted this Order in the year 1704, and appointed the grand festival of it to be observed on St. John's day. The badge of the Order is a gold medal, enamelled white, on which is a star of eight points, Gold, charged with a cross Red, surmounted with an oval blue, on which are the letters *J. G.* in a cypher, the whole encircled with these words, *J'aime l'honneur qui vient par la vertu*; (see plate 39); and on the reverse, the arms of the Principality of Querfurt, with this inscription *Société de la Noble Passion, institutée par J. G. D. D. S. Q.* 1704. This badge is worn pendent to a broad white ribbon, edged with gold, and worn scarfwise over the

right shoulder. The Duke of Saxe Weissenfels, of the Albertine branch of the electoral family of Saxony, is Sovereign of this Order; he keeps a court at Weissenfels, and there all the Knights of this Order assemble once a year, when each contributes according to his ability to the maintenance of the maimed or decayed soldiers in the service of the Sovereign. It is to be observed, that the Duke of Saxe Weissenfels, possessing the principality of Querfurt in Juringen, in the Circle of upper Saxony, he is sometimes called after it, Duke of Saxe Querfurt.

GERMAN

Noble Passion

Death's Head

GERMAN EMPIRE.

THE ORDER

OF

DEATH'S HEAD.

THIS Order was first instituted by the Duke of Wirtemburgh in the year 1652, and both sexes were equally admitted of it; but, having soon fallen into disuse, it was revived in the year 1709, by Louise Elizabeth, widow of Philip Duke of Saxe Merfburg, and daughter of the original founder. By the statutes of it a Princess of the House of Wirtemburgh alone can be Sovereign of it, and none but women can be received into it; virtue and merit are the only necessary qualifications (birth and fortune not being attended to) for it. Gaming, theatrical amusements, and luxuries of all kinds, are prohibited, and punished by a fine, which on Good Fridays is distributed to the poor. The

Ladies who compose this Order are obliged to appear once a year before their Sovereign, and to produce a manuscript, containing their remarks on the lives and deaths of their predecessors of the Order, and these compositions are lodged in the archives, which are under the direction of a gentleman, who wears the badge of the Order, and is styled Treasurer, Trustee, and Director of the Order of Death's head. The badge of this Order is a Death's head, enamelled white, surmounted with a cross pattée black; above the cross pattée another cross composed of five large jewels, by which it hangs to a black ribbon edged with white, and on the ribbon these words, *memento mori*, worn at the breast. But on the death of any of the Order, the survivors wear the badge pendent to a black ribbon over a white one, on which is the name of the deceased. For the badge, see plate 39.

GERMAN

GERMAN EMPIRE.

THE ORDER

OF THE

RED EAGLE.

THE time of the inſtitution of this antient Order is uncertain. The Margrave of Bareith, of the family of Brandenburgh, is Sovereign of it; and it is generally beſtowed on general officers, though by the ſtatutes it is not more appropriated to military men, than to thoſe in civil employments. The badge of it is a golden ſquare medal, enamelled white, on which is an Eagle diſplayed Red, and it is worn pendent to a broad red watered ribbon, edged with yellow, and worn ſcarfwiſe. See plate 13.

GERMAN

GERMAN EMPIRE.

THE ORDER

OF THE

CHACE.

THIS, which is the great Order of Wirtemberg, was instituted by the Duke of Wirtemberg in the year 1702, and in the year 1719 the statutes of it were renewed and improved; the badge of the Order is a gold cross of eight points, enamelled red, in the spaces between the branches of the cross an eagle displayed, red, and between the points of each traverse a bugle horn, on the center the letter *W*, and over it a ducal coronet, enamelled in proper colours. This badge is worn pendent to a broad scarlet watered ribbon, passing scarfwise from the left shoulder to the right side, and on the left side of the outer garment a silver star embroidered, of the same figure as the badge, in the middle a

green circle, with this motto *Amicitiæ, Virtutisque Fœdus*. The great festival of this Order is on St. Hubert's day, he being the patron of Sportsmen. For the badge, see plate 14.

GERMAN

GERMAN EMPIRE.

THE ORDER

OF THE

GOLDEN LION.

THIS Order was instituted by the present Landgrave of Hesse Cassel; it is equally a Military and Civil Order, though generally conferred on General Officers. The badge is an octagonal medal, enamelled Red, in the centre a Lion rampant, Gold, ducally crowned, it is pendent to a broad watered crimson ribbon, worn scarfwise. See plate 15.

GERMAN

GERMAN EMPIRE.

THE ORDER

OF

MERIT IN HESSE CASSEL.

THIS Military Order was instituted by the present Landgrave of Hesse Cassel. The badge of it, is a gold cross of eight points enamelled white, and on the centre this motto, *Pro Virtute et Fidelitate*; it is worn at the coat button-hole, pendent to a blue ribbon, edged with silver; none but military men can receive this Order. For the badge, see plate 16.

GERMAN

GERMAN EMPIRE.

THE ORDER

OF

ST. HUBERT.

GERARD the Vth, Duke of Juliers, Berg and Cleves, first instituted this Order in memory of a victory gained by him, in the year 1447, on St. Hubert's day, over Arnold of Egmont. It continued to flourish from that time until the year 1609, when the family of the founder becoming extinct, and his dominions being divided between the Elector Palatine and the Elector of Brandenburgh, it became disused and fell into oblivion, and so it remained until the year 1709, when the Elector Palatine revived it, and appointed a new set of statutes. By these it is directed, that the number of Counts and Barons of the Order, who enjoy the manorial rights of the lands annexed to it, shall be limited to twelve, but that the number of Princes and private gen-

 tlemen

tlemen ſhall not be fixt; all, however, are to prove the nobility of their paternal and maternal deſcent for four generations, and on the day of reception are to pay one hundred ducats to the poor. The Elector Palatine is Grand Maſter of the Order, but the Knights are elected by the chapter, which is held in his preſence. The badge of the Order, is a croſs of eight points; from the angles iſſue rays, and on the middle a circle, within which is enamelled the figure of St. Hubert kneeling before a crucifix placed between the horns of a ſtag, ſtanding in a wood, all proper, with a Runic motto on the circle: this is on ordinary occaſions worn pendent to a red ribbon ſcarf-wiſe, over the left ſhoulder, and on the left ſide of their outer garment a gold ſtar embroidered, having in the centre this device, in the Runic language, *Conſtans in fidelitate*, on a red ground; but on days of ceremony the badge is worn pendent to a collar, compoſed of oblong plates between old text T's; on each plate is enamelled the figure of St. Hubert, praying before a ſtag. All the Knights have either military employments or penſions. For the badge and collar, ſee plate 40. *Note*, the badge is copied from an original.

GERMAN

St. Hubert

GERMAN EMPIRE.

THE ORDER

OF

ST. RUPERT.

JOHN-Ernest-Louis De Thun, Archbishop of Saltzburg in Bavaria, instituted this Order in the year 1701, in honor of St. Rupert the founder, and patron of the see he held, and the apostle of his country. It is composed of twelve Knights, who are distinguished by a chain of gold round the neck, to which is pendent the badge of the Order, which is a cross of eight points, enamelled blue, and on the centre the image of St. Rupert (see plate 41). The Archbishop of Saltzburgh, being the richest and most powerful prince of Bavaria, next to the Elector, his Order is in good esteem.

St. Rupert

GERMAN EMPIRE.

THE ORDER

OF

SINCERITY.

JOHN-GEORGE IV. Elector of Saxony, and Frederick III. Elector of Brandenburgh, after several disputes, in which their interests were concerned, being in conference together at Torgaw in the year 1690, with a view of terminating their differences by an authentick treaty, established conjointly this Order, which was to serve as a confirmation, and a security hereafter of their good understanding. The Knights of this Order wear a bracelet of gold; on one side are the names of the two Princes, with this device, *Amitié sincere*; on the other side two armed hands, closely joined together, and placed on two swords, with two palm branches crossed, with this motto *Unis pour jamais*.

GERMAN EMPIRE.

THE ORDER

OF

FOOLS.

THIS Order was instituted, in the year 1380, by Adolphus Duke of Cleves, on the feast of St. Rumbert. It consisted of thirty-five Knights Companions, chosen from among the nobility. The badge which they wore (embroidered in silver, on the left side of their short silk mantle) was the figure of a man, habited like a fool, in a short waistcoat, a cowl of red and yellow patchwork, with morrice-bells of gold, yellow stockings and black shoes, holding in his hand a bowl filled with fruit.

OF THE

ORDER OF KNIGHTHOOD

IN

HOLLAND.

HOLLAND.

THE ORDER

OF

ST. JAMES IN HOLLAND.

FLORENTIUS Earl of Holland and Zeland instituted this Order in the year 1290, at his palace at the Hague, in honor to St. James. He created twelve of his principal Nobles Knights of this Order, whom he invested with collars of gold chains, decorated with six escallops at equal distances, to which hung a gold medal, and thereon the figure of St. James the Apostle See plate 42.

OF

St. James in Holland

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

KING OF NAPLES.

NAPLES.

THE ORDER OF ST. JANUARIUS.

THE present King of Spain being King of Naples and Sicily, before his accession to the Spanish throne, instituted this Order in July 1738. By the statutes of it, the number of Knights is limited to thirty, and the institutor is to continue Sovereign during his life, and after him that office is to be possessed by the Kings of Naples; all upon whom it is conferred must prove the nobility of their descent for four centuries, and they are addrest by the title of Excellency; they wear the badge of the Order pendent to a broad scarlet ribbon worn sash-wise, and a gold star of eight points with Fleurs-de-Lis at the angles embroidered on their outer garment: on the left side, on days of ceremony, they wear it pendent to a collar composed of castles, banners,

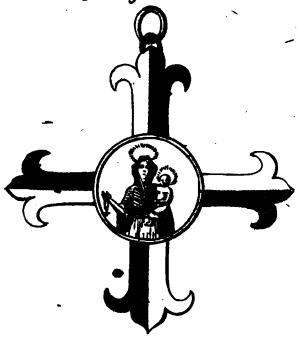
mitres, &c. The badge of the Order is a cross of eight points enamelled white, edged with gold, and in the centre is represented a bishop holding in his left hand a book and crosier, below his waist is this motto, *In sanguine Fœdus*: on the reverse is a book, on which are two phials red, surmounted with two palms, all enamelled in proper colours. St Januarius, the celebrated patron of Naples, is the patron of this Order.

For the badge of it, see plate 43. Note, the plate is copied from an original.

NAPLES.

S.t Januarius

Rosary of Toledo



NAPLES.

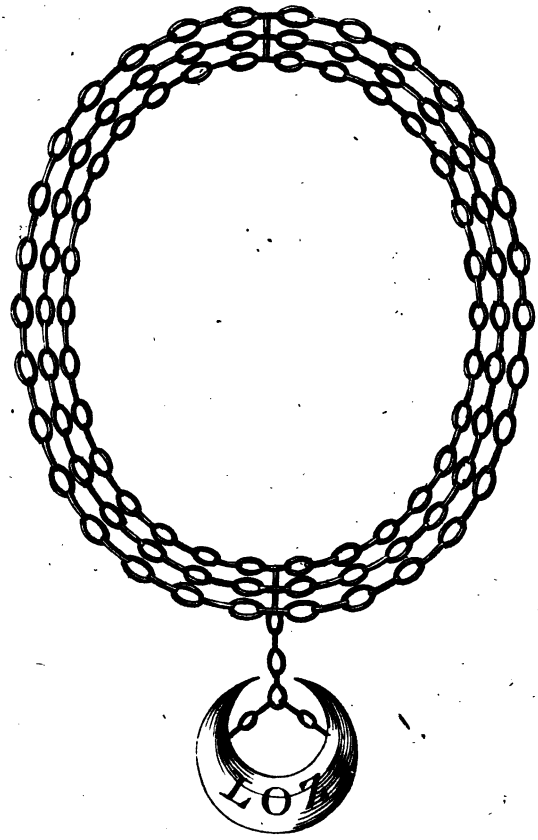
THE ORDER OF THE CRESCENT.

RENE of Anjou, brother and heir to Louis the Third, King of Naples, instituted this order in the year 1464, at the city of Angiers in France. The Sovereignty of the Order he settled upon himself and his heirs or successors to the kingdoms of Naples and Sicily. The ensign of the Order was a golden crescent, on which the letters *L, O Z.* were enamelled in red, by which was meant to be implied *L, Oz en croissant*, that is, "Praise by increasing." To this crescent were joined as many tags of gold, enamelled with red, as the Knight that wore it had been present at battles, sieges of towns, jousts, tournaments, and such like

feats of gallantry or valour. The collar of the Order was compoſed of three gold chains, as is repreſented on the annexed plate. The number of Knights of it was limited to thirty-ſix, including the Sovereign. This, like many other Orders inſtituted in the ſame age with it, ſurvived the founder but a few years; for the houſe of Anjou, having never had quiet poſſeſſion of the Kingdoms of Naples and Sicily, from which they were expelled as faſt as they came in, the Order which they founded and patronized could not receive from them ſuch ſupport as would render it reſpectable, or an object worthy of the acceptance of men of conſequence or merit. For the collar and badge ſee plate 44.

NAPLES.

Crescent



NAPLES.

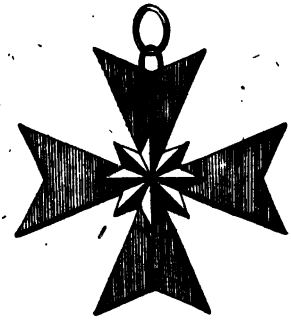
THE ORDER

OF THE

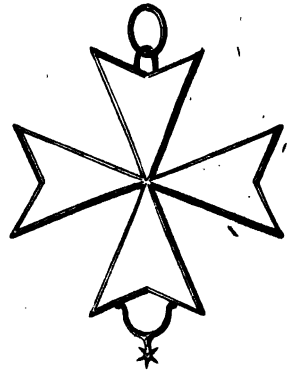
STAR IN SICILY.

AFTER the houſe of Anjou had been driven out of Italy and Sicily; the Princes of the houſe of Arragon, who ſucceeded them, having aboliſhed the Order of the Creſcent, they inſtituted the Order of the Star in order to replace it; but it met in a ſhort time with the fate of the preceding Order, for, having been inſtituted in the year 1351, it became obſolete in the year 1394. The badge of the Order was a ſtar of eight points, ſurmounted with a mullet of eight points, for which ſee plate 45.

Star in Sicily



Golden Spur



NAPLES.

THE ORDER

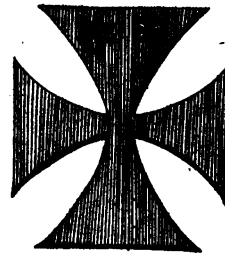
OF THE

KNOT IN NAPLES.

THIS Order was instituted in the year 1351, on the marriage of the Queen of Naples with the Prince of Taranto, who was crowned with her on that occasion. It was composed of seventy of the first nobility of the Kingdom, besides some illustrious foreigners. The ensign of it was a knot intermixed with gold, for which see plate 46. It continued in repute but a few years, and perished with its founder.

Knot of Naples

Virgin Mary



NAPLES.

THE ORDER

OF

ST. NICHOLAS IN NAPLES.

CHARLES the Third, King of Naples, in the year 1382, instituted this Order, for the advancement of navigation; but others say, it was erected for the preserving of amity among the nobles, who were the persons invested with the said honor. Their habit was a white garment; and their grand feast was held in the convent of the Church, built by St. Nicholas, Bishop of Smyrna. The King not settling a revenue to support the same, upon his death it became extinct.

Their ensign was a ship in a storm, with this motto, *Non credo tempori.*

NAPLES.

THE ORDER

OF THE

ERMINE IN NAPLES.

IN the year 1463, Ferdinand I. King of Naples, having ended the war which he had against John of Lorain Duke of Calabria; his brother in law Marinus Marcianus, Duke of Sessa and Prince of Rosiano, had raised a confederacy, and intended to kill him when they were together, by which means the Kingdom might be transferred to the Duke of Calabria; but this plot being discovered, and the Duke apprehended, instead of executing him, the King elected him one of this Order, and also admitted all the nobles of his Kingdom.

The collar was of gold, intermixed with mud, to which hung an Ermine, with this motto, *Malo mori quam fœdari.*

THE

THE

ORDERS OF KNIGHTHOOD

INSTITUTED IN

PALESTINE,

AND OTHER PARTS OF

ASIA.

PALESTINE.

THE ORDER

OF THE

HOLY SEPULCHRE IN JERUSALEM.

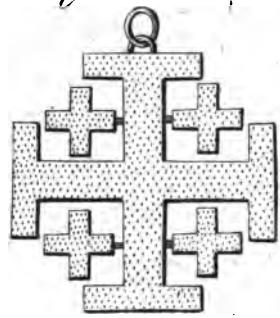
THIS Order, according to Favin, was instituted by Baldwin I. King of Jerusalem, who made the regular canons (which then resided in a convent adjoining to the Holy Sepulchre) Knights of the said Order; they were to guard the Holy Sepulchre, to relieve and protect pilgrims. The Patriarch of Jerusalem was appointed their Great Master, with power for conferring the Order, and receiving the vow made by the Knights, which was of chastity, poverty, and obedience. Their habit was white, and on their breast a gold cross potent, cantoned with four crosses of the same without enamel, pendent to a black ribbon. (See plate 47). They wore the

the crofs of yellow embroidery on the left fide of their robe.

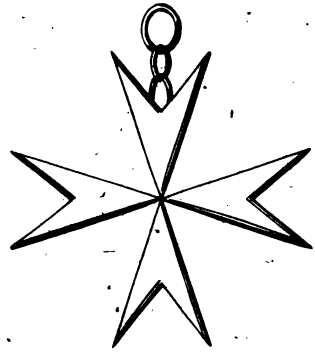
When the city of Jerufalem was taken by the Saracens, the Knights retired to Italy, and fettled at Perugia, and were afterwards united to the Knights of St. John of Jerufalem.

PALESTINE.

Holy Sepulchre



Malta



PALESTINE.

THE ORDER

OF

MALTA,

OR KNIGHTS OF

ST. JOHN OF JERUSALEM.

CERTAIN Christain merchants of Malfi, in the kingdom of Naples, who traded to Paleſtine, obtained leave from the Caliph of Egypt to dwell near the Holy Sepulchre of Chriſt, and to erect a ſmall houſe for the intertainment of themſelves and pilgrims, named it the Hoſpital of Chriſtians, with a ſmall oratory, dedicated to the Virgin Mary. Their number increaſing, they built another houſe for women, and dedicated it

to St. Mary Magdalen. Their number increasing, they built a more convenient house, the others being too small, and dedicated it to St. John Baptist. They entertained all pilgrims that came for devotion, and cured the deceased amongst them. They became eminent for their devotion, charity, and hospitality. St. John Baptist being their patron, they were called Brethren Hospitallers of St. John Baptist of Jerusalem, to distinguish them from the Knights of the Holy Sepulchre; they took the black habit of the Hermites of St. Augustin, and on the left side of the breast, they wore a cross of white cloth, with eight points. In war they wore crimson, with a white cross, but in their monasteries and on the day of their profession the black garment only; this order increased in wealth after the suppression of the Templars, most of whose lands were given to them; they had in several parts of Christendom 20000 manors; in England the Lord Prior of the Order was accounted the prime baron in the realm.

Their first Great Master was Gerard de Sainct Didier, by whom they were founded; the last master that had his residence in the Holy land was John de Villiers, in whose time being driven out of Palestine, they removed to Cyprus, and then to the Isle of Rhodes, which they possessed till the year 1523, when they were expelled by Solyman the Magnificent, who took it by force, through want of succour, from the Christian princes. The besieged of the city, was admirably defended by the Knights, who were conducted by their Great Master Philip de Villiers, of the Isle of Adam.

After the loſs of the Iſle of Rhodes, they removed to the Iſland of Malta, which with Tripoli and Gaza were granted to them in fee by the Emperor Charles V. A. D. 1530, under the tender of one falcon yearly to the Viceroy of Sicily, and to acknowledge the King of Spain and Sicily for their protectors. In this Iſle they continue a bulwark to thoſe parts, and from this their ſettlement, are called Knights of Malta.

In May 1565, they were beſieged by Solyman, with a navy of 160 gallies full of Turkiſh ſoldiers, and 100 veſſels with proviſions. The ſiege was ſuſtained for four months by the bravery of the Knights, and the conduct of their Great Maſter John de Velete, ſo that the Turks were obliged to raiſe the ſiege, and leave 3000 of their men behind, and moſt part of their artillery, on the 8th of September in the ſame year. Upon which day annually is a proceſſion at Malta, in memory of their deliverance.

Theſe Knights are in number 1000; 500 are to reſide in the Iſland of Malta, the remainder are diſperſed at their ſeminaries in Spain, Germany, Italy and France, and at any ſummons are to make their perſonal appearance. A ſeminary they had in England till the ſuppreſſion of it by King Henry VIII.; yet they appoint one to whom they give the title of Grand Prior of England. Out of the following nations they chooſe their grand officers, *viz.* Provence, the great Prior; Auvergne, the Marſhal of the Order; Italy, the Admiral of the Order; Arragon, the Conſervator of the Order; England, they uſed to appoint the Great Colonel of the

Cavalry; Germany, the High Bailiff of the Order; Castile, the High Chancellor of the Order.

None are admitted into this Order, but such as can prove their gentility for six descents: they swear to defend the Church, to obey their superiors, and to live upon the revenues of their Order only. There are sixteen called the Great Crosses, out of whom the officers of their Order, as the Marshal, Admiral, Chancellor, &c. are chosen, who, together with the Master, punish such as are convicted of any crime.

When the Great Master dies, they suffer no vessel to go out of the Island till another is chosen, lest the Pope should interfere in their election, which is as follows: the several seminaries name two Knights each, allowing also two for the English; and those sixteen from among themselves choose eight; those eight choose a Knight, a Priest, and a Friar servant; and they three, out of the sixteen Great Crosses, elect the Great Master, who, being chosen, is styled, *The most illustrious and most reverend Prince, the Lord Friar* N. N. *Great Master of the hospital of St. John of Jerusalem, Prince of Malta and Gaza.*

The badge of the Order is a gold cross of eight points, enamelled white, pendent to a black watered ribbon, worn at the breast. See plate 47.

N. B. This Order being composed of persons of different countries, the badge is decorated so as to distinguish the country of the bearer, *viz.* Germany, by an Imperial Crown and Eagle; France, the Crown and Fleurs-de-Lis; &c. which information was received from a Knight of this Order.

PALESTINE.

THE ORDER

OF

ST. LAZARUS.

THIS Order was instituted upon a most charitable account, *viz.* to cure persons infected with the leprosy (which was a disease frequent in the East): they had assigned to them a famous hospital in Jerusalem, called St. Lazarus, for the reception of lepers. Through the incursion of the Saracens, this Order was almost extinct, till the Latin Princes joined together in a holy league, to expel the Saracens out of the Holy Land: these religious men entered into martial discipline, and performed great service, insomuch that they gained fame and esteem of Baldwin II. king of Jerusalem, in whose

time they flourished under the government of a Great Master.

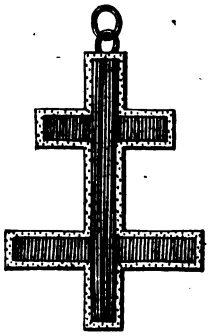
In 1150 they made their vows of obedience, poverty, and chastity, before William Patriarch of Jerusalem, and submitted themselves to the Order of St. Benedict.

Before they entered into the Order, they were to prove themselves born in wedlock, of Christian parents, gentlemen by the father's and mother's side: also to be of an unblemished character. By a bull sent from Pope Innocent the VIIIth, in 1590, they were to be joined with all their possessions in France to the Knights of the Rhodes; but the bull issued for that purpose was not received in France. In 1572 Pope Gregory XII. united those of the Order in Italy with that of St. Maurice, then newly instituted by Emanuel Philabert, Duke of Savoy; and in 1608 this Order was united in France to that of our Lady of Mount Carmel, which had been instituted by Henry IV. The Knights of St. Lazarus and those of Mount Carmel are allowed to marry, and at the same time to possess pensions charged upon ecclesiastical livings. The badge of the Order was a green cross, like that of Malta, made of gold. See plate 48.

PALES-

St. Lazarus

Templars



PALESTINE.]

THE ORDER

OF THE

KNIGHTS TEMPLARS.

IN the year 1119, Hugh de Paganes and Godfrey de St. Amor, with ſeven gentlemen, out of devotion went to the Holy Land, where they determined to erect and enter into a brotherhood; and being at Jeruſalem they conſulted what they ſhould do, that might be a ſervice acceptable to God; and being informed, that in the town of Zaff there reſided many thieves that uſed to rob the pilgrims that reſorted to the Holy Sepulchre, they reſolved to make the paſſage more free by diſperſing theſe robbers; and for the encouragement of theſe gentlemen in ſo good an undertaking, the King aſſigned them lodgings in his palace adjoining to Solo

mon's Temple, from which place they were called Knights Templars.

King Baldwin the Second, 3d King of Jerusalem, and Guarimond the Patriarch, finding their actions successful, furnished them with necessary provisions; and though their charitable service made them acceptable unto all, yet for the first nine years they were in so great distress, that they were forced to take the charity of well-disposed people; there resorted unto them many Christians, so that their number was much increased. When at war, their banner was half white, the other black, signifying white and fair to Christians, but black and terrible to their enemies. Pope Honorius, at the request of Stephen Patriarch of Jerusalem, prescribed unto them an Order of life, whereby they were to wear a white garment, to which Pope Eugenius added a red cross. They made their vows, in the presence of the before mentioned Patriarch, of obedience, poverty, and chastity, and to live under the rule of regular canons of St. Augustine.

The Knights Templars (according to Dugdale) wore linnen coifs (like the Serjeants at Law) and red caps close over them; on their bodies shirts of mail, and swords girded on with a broad belt; over all they had a white cloak reaching to the ground, with a cross on their left shoulder; they used to wear their beards of a great length, whereas most other Orders shaved.

The Templars being numerous and famous for their enterprizes, not only for securing the passages, but for fighting both by sea and land against the Infidels, they became

became highly favoured of the Christian Princes, who assigned to them great revenues to be spent in God's service. In process of time they became exceeding wealthy and powerful, so that they grew proud, and withdrew themselves from the obedience of the Patriarch of Jerusalem, and joined with the Pope. But in the end they found not the favour from the Pope as they expected; for by him, or through his consent, upon some infamous crimes charged against them, their lands and possessions were seized upon, and otherwise disposed of, their Order suppressed, and they themselves imprisoned, condemned, and cruelly executed. According to the opinions of many authors, they were unjustly accused by subornation of witnesses, merely to gain their revenues, which, according to Dr. Heylin, were exceeding great, having no less than sixteen thousand Lordships in Europe.

The first settling of this Order in England (according to Dugdale) was in Holborn in London; but their chief residence in the reign of King Henry II. was the Temple in Fleet-street, which was erected by them, and the Church (built after the form of the Temple at Jerusalem) dedicated to God and our blessed Lady, by Heraclius, Patriarch of Jerusalem, in the year 1185.

On Wednesday after the Feast of the Epiphany in the year 1307, the first of Edward II. by the King's special command, and a bull from the Pope, the Knights Templars were generally through England laid hold on and cast into prison; and in a general council held at London, being convicted of various impieties, all their possessions were seized into the King's hands.

This Order was condemned in a general Council at Vienna under Pope Clement V. anno 1311, 4th of Edward II; and by a general decree of the before mentioned Clement, in the 7th year of his Papacy, they were annexed and incorporated to the Knights Hospitalars. The badge of the Order was a Patriarchal cross, enamelled red, and edged with gold, worn at the breast, pendent to a ribbon; see plate 48.

PALES-

PALESTINE.

THE ORDER

OF THE

KNIGHTS HOSPITALARS.

WHEN the Holy Land began to grow famous by the expeditions of Christian Princes, this Order of the Hospitalars had its beginning, or rather restoration, by Girardus; for the original is attributed to Johannes Hircanus Machabeus, or John, Patriarch of Alexandria, who, for his liberality to the poor, was surnamed Eleemosynarius. These Knights having their chief seat at first in the Hospital of St. John Baptist at Jerusalem, which was re-edified by the same Girard, took that Saint for their Patron, but their rule from Pope Gelasius II.; and Honorius II. assigned them a black mantle, with a white cross. Raimundus de Podis, the first

first Master, devised the Statutes of their Order, and intitles himself *Servus pauperum Christi, & Hospitalis Hierosolomitani Custodem*. The profession of the Knights was, a religious vow, to entertain pilgrims coming to the Holy Land, and to defend them in their journey from robbers; in which service they had great assistance from many Christian Princes. After the loss of all in Palestine, they obtained the Isle of Rhodes for their seat; but that also, after sundry assaults, being won by the Turks, they had an assignation of the Isle of Malta by the Emperor Charles V. and Pope Clement the VIIth, where they still continue, and are now termed Knights of Malta. In the year 1100 Jordan Briset, a rich and religious man, built them a house near West Smithfield, called St. John of Jerusalem, and from their great austerity of living obtained vast possessions in England before what belonged to the Templars was settled upon them. In Warwickshire they had lands in Grafton, Chesterton, Preston, Bagot, Whitmash, Newbold, Pacie, Bilney, Ricton, Dunsmore, Halford, Anstie and other places, by the gift of sundry persons.

PALES-

PALESTINE.

THE

TEUTONICK ORDER.

THIS Order owes its origin to the piety of a German and his wife, who, in the time of the Holy-war, lived in Jerusalem, and built there an hospital for the reception and maintenance of such pilgrims as were their countrymen; and to which hospital they afterwards, by permission of the Patriarch of Jerusalem, added an oratory, dedicated to the Holy Virgin. Soon after, several German gentlemen contributed towards the enlargement of this charity, and in 1191 were joined by several others, who came from Bremen and Lubeck; whereupon they, at their joint expence, erected a most sumptuous hospital at Acre, and assumed the title of *Teutonic Knights*, or Brethren of the hospital of our Lady of the Germans *of Jerusalem*. These Knights wore a white mantle, and had for their badge, which

which they wore at their breaſt, a croſs potent Sable, charged with another croſs double potent Or, ſurcharged with an eſcutcheon of the Empire, the principal croſs ſurmounted by a chief Azure ſemé of France. See plate 49, N° 1. The original badge which was aſſigned by the Emperor Henry VI. was *a croſs potent black*. John King of Jeruſalem, added thereunto the *croſs double potent Gold*; the Emperor Frederick II. gave them the *imperial Eagle*: and St. Lewis augmented the badge with *ſemé of Fleurs-de-lis, on a chief blue*. Conrad Duke of Suabia invited the Teutonic brethren into Pruſſia about the year 1230, and made over to them the property of the territory of Culm. Soon after, they grew very powerful, conquered Pruſſia, built the towns of Elbing, Marienburgh, Thorn, Dantzic, and Koniſberg, and at length ſubdued Livonia. This proſperity was not, however, of long duration; for the Order divided againſt itſelf, and the Kings of Poland were benefited by their diſſenſion; Pruſſia revolted, and Caſimir IV. received the homage of the Knights. At length, Albert Marquis of Brandenburgh, Grand Maſter of the Order, abjured the Roman-Catholic Religion, abdicated the dignity of Grand Maſter, ſubdued Pruſſia, and expelled ſuch of the Knights as refuſed to follow his example: thoſe retired to Mariendal in Franconia. It was one of the moſt powerful Orders in Europe; but at preſent is divided into two branches; the firſt for Roman Catholics, who take the oath of celibacy, and have a Houſe at Mergenheim in Germany, wherein to tranſact their affairs. The enſign worn by this branch

is,

is, *a croſs patonce black, thereon a croſs Fleury Gold, over all on the centre an eſcutcheon Gold, charged with the imperial eagle black.* See Plate 49, N° 2. This enſign is worn round the neck, pendent to a gold chain.

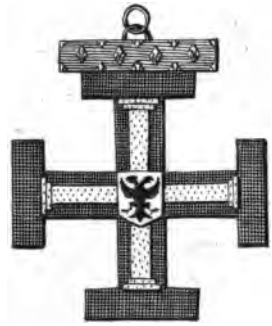
The ſecond branch is for Proteſtants: they have a houſe at Utrecht, wherein to tranſact their buſineſs, and in which the Secretary reſides. The method of admiſſion into this branch being ſomewhat ſingular, we ſhall here mention it. The Nobles of Holland, if they propoſe a ſon to be a Knight, go to Utrecht, and enter his name in the Regiſter, and pay a large ſum of money to the uſe of the poor maintained by the Order; and the perſon whoſe name is entered ſucceeds in rotation.

When a Knight dies, he that is firſt on the liſt is ſummoned to attend the chapter, and bring with him proof of his Nobility for four generations both on the father's and mother's ſide; if not, he is ſtruck out of the liſt.

The Enſign of this branch is a croſs pattée, enamelled white, ſurmounted with another black; above the croſs, is a ball twiſted white and black. See plate 49, N° 3. It is worn pendent to a broad black watered ribbon, which is worn about the neck. The ſame croſs is embroidered on the left breaſt of the upper garment of each Knight.

PALES-

No. 1



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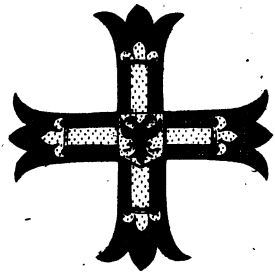


No. 3

PALESTINE.

THE ORDER

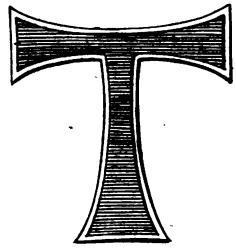
OF

ST. BLAISE AND THE VIRGIN MARY.

THIS Order was Ecclesiastical as well as Military. It took place soon after that of the Knights Templars. The badge of the Order was a red cross, on the centre was a medallion with the image of St. Blaise enamelled. When the Knights of this Order assembled in chapter, or set out on any military expedition, they wore on their breast the same badge embroidered on a white habit: see plate 50.

S.t Blaze & the Virgin

S.t Anthony in Ethiopia



PALESTINE.

THE ORDER

OF

ST. ANTHONY IN ETHIOPIA.

JOHN Emperor of Ethiopia (vulgarly called Preſtor John), in the year 370, erected into a religious Order of Knighthood certain Monks, who lived an auſtere life in the deſert, after the example of St. Anthony. He granted theſe Knights many privileges and revenues. They received the rule of St. Baſil, wore a black garment, and for their enſign a blue croſs edged with gold in form of the letter T; ſee plate 50. Their chief ſeat was in the iſle of Merſe, where the Abbots both ſpiritual and temporal reſided. In other parts of Ethiopia they had many monaſteries and convents, with about two millions yearly revenue.

Theſe Knights vow to defend the Chriſtian religion; to yield obedience to their ſuperiors, obſerve conjugal chaſtity; not to marry or receive any other Holy Orders without licence firſt obtained from the Abbot; they are to guard the confines of the Empire; and to go to war when and where they are commanded.

The ancient monaſtery of St. Anthony is ſituated in the deſerts of Thebais, near ſome mountains where that famed hermit lived and died. This edifice is ſurrounded with an oval wall, about five hundred paces in circumference, and near forty feet high, to keep out the plundering Arabs. The pilgrims and other viſitors are drawn up into it by a rope let down from a kind of watch-houſe on the top of a wall, and a crane turned by the Monks within the incloſure. The cells of this monaſtery, which amounted formerly to more than three hundred, are now reduced to about forty, the reſt being a heap of ruins. Theſe cells are more like ſepulchral vaults than chambers, being moſt of them not above four feet high, five wide, and ſeven in length. Beſides theſe cells, they have a common hall, a kitchin, and a ſtrong tower, where they keep their proviſions, of which they commonly lay up a ſtock ſufficient for two years. The door that leads into it is plated with iron, and is entered by means of a draw-bridge from a lower tower over againſt it; and hither the Monks retire when they are cloſely beſieged by the Arabs. But the greateſt curioſity of the place is a ſubterraneous paſſage about fifty paces long, which leads to a rock without the walls, from whence iſſues a ſtream of excellent water, ſufficient for all the uſes of the monaſtery, and ſerving to water their little garden, which is ſtored with variety of herbs and fruits. The beds of the Monks are ſheep-ſkins ſpread upon mats, and a bundle of ruſhes ſerves them for a pillow. Their drink is water, and their food is chiefly the product of their garden.

PALES-

PALESTINE.

THE ORDER

OF

ST. JOHN OF ACRE.

These Knights resided in the city of Acre, where they performed acts of charity to pilgrims that travelled to the Holy Land. They exercised arms in imitation of the Knights Hospitallars. They followed the rule of St. Augustine, and wore a black garment, whereon was a white cross pattée.

After the city of Acre was taken, they removed into Spain, where they flourished receiving great favour from Alphonsus the Astrologer, King of Castile; but after his death they decayed, and were united to the Knights Hospitallars.

PALESTINE.

THE ORDER

OF

ST. KATHARINE AT MOUNT SINAI.

This Order was instituted in 1063, to guard and defend the Sepulchre of St. Katharine their patron (who had suffered martyrdom in Alexandria under the Emperor Maximinus), whose body is said to be buried in Mount Sinai, near to which place a monastery was erected and dedicated to her name. They protected travellers who came for devotion, and to entertain them during their abode.

These Knights were made upon her tomb in the same manner as those of the Holy Sepulchre. They lived under the rule of St. Basil the Great, vowed obedience to the Abbot of the Monastery, their garment was white, and on the left side, a Katharine wheel in-

terlaced with the croſs of Jeruſalem : the wheel is pierced with ſix ſpokes Red, ending in ſharp points, nailed white, the wheel is termed from St. Katharine, who had her limbs broken by its iron point; ſee plate 23. When the Turks became maſters of theſe parts, this Order ſuffered much; notwithſtanding, ſome remains of the Order yet continue.

PALES-

PALESTINE.

THE ORDER

OF

LADIES KNIGHTS OF MALTA.

THIS Order was instituted in 1107, by Agnas Abbess of the Hospital of St. Mary Magdalen, who with her Companions made profession of the same rule, took the habit, and bound themselves to observe the same vows, as Gerard de Didier had done in 1099. The badge of this Order was the same as that of the Knights of Malta.

PALESTINE.

THE ORDER

OF

S. T. BLAIZE.

THIS Order was founded under the rule of St. Basil, and were also called Knights of St. Mary. Their garment was sky-colour with a gold cross, which they wore before their breast, having in the midst the figure of St. Basil their patron. They were officers and servants to the Kings of Armenia. This Order was at the height, when the Armenian Kings of the House of Lusignan kept their court in the city of Acre.

PALES-

PALESTINE.

THE ORDER OF KNIGHTS OF THE MARTYRS IN PALESTINE.

THESE Knights took their denomination from an Hoſpital in Paleſtine, dedicated to St. Coſmas and St. Damianus, Martyrs; where acts of charity were exerciſed towards ſick ſtrangers. Their profeſſion obliged them to other works of mercy, *viz.* to redeem captives, and bury the dead. They followed the rule of St. Baſil, which was confirmed to them by Pope John XXII. Their badge was a red croſs, in the middle whereof, within a circle,

was the aforesaid two saints. When they retired into Europe, they changed into a red cross, and conformed to St. Augustine's rule.

PALES-

PALESTINE.

THE ORDER OF MOUNT-JOY.

THESE Knights are ſo called, from a caſtle where this Order was inſtituted, built upon the point of a mountain not far from Jeruſalem, whence the pilgrims firſt viewed the holy-city, and where theſe Knights lay in garriſon. Their habit was a red ſhort mantle; on their breaſt they wore a white ſtar with five rays. They obſerved the rule of St. Benedick, which afterwards was changed to that of St. Auguſtine; they vowed poverty, chaſtity, and obedience. After the loſs of the Holy-Land, they retired into Spain, and were incorporated into the Order of Calatrava.

PALESTINE.

THE ORDER

OF THE

BURGUNDIAN CROSS AT TUNIS.

THIS Order was instituted on St. Mary Magdalen's day 1535, by Charles V. Emperor of Germany and King of Spain, after he had restored Mulleassus King of Tunis to his kingdom, to reward those commanders who had behaved themselves well in the victory. It was the day wherein he made his pompous entry into Tunis, when dressed in the coat he usually wore in battle, whereon was embroidered a Burgundian cross, which cross he made the badge, and added a steel striking sparks of fire out of a flint, with this inscription, *Barbaria*; and, for a more ornamental decoration, gave a collar of gold, whereat hung this badge.

PALES-

OF THE

ORDERS OF KNIGHTHOOD

IN

POLAND.

POLAND.

THE ORDER

OF THE

WHITE EAGLE.

THIS Order was first instituted in the year 1325, by Uladiſlaus V. but having ſoon fallen into diſuſe, it lay in oblivion until the year 1705, when Auguſtus Elector of Saxony and King of Poland revived it, in order to uſe as an inſtrument to attach to his own intereſt and perſon ſeveral of the Poliſh nobility, who he feared were inclined to Staniſlaus his competitor. At its revival it was highly eſteemed, and was conferred on the Czar Peter the Great and Grand Duke of Ruſſia. The Knights of this Order commonly wear the badge pendent to a broad blue ribbon worn ſaſh-ways from the right ſhoulder and under the left arm, and a ſtar of

eight points embroidered in gold and silver alternately on the left side of their outer garment. The collar is composed of eagles displayed, and annulets linked together, having pendent to it the badge, which is a cross of eight points enamelled, Gold, bordered white and cantoned with a smaller cross having a bead on each point, charged on one side with an eagle white displayed, having over its head an imperial crown, and on the reverse the King's cypher with this motto, *Pro fide, rege, lege.*

For the collar and badge of this Order, see plate 51.

PALES.

White Eagle

POLAND.

THE ORDER

OF

ST. STANISLAUS.

THIS Order was instituted by the present King of Poland in the year 1765, soon after his election to the crown. The badge of it is a gold cross enamelled red, and on the centre of it a medallion with the image of St. Stanislaus enamelled in proper colours. It is worn pendent to a broad red ribbon watered and edged with white. The star of the Order is silver, and in the centre is a cypher of the letters, S. A. R. [Stanislaus Augustus Rex], encircled by the following motto, *Premiando incitat.*

For the badge of this Order, see plate 52.

Sword Bearers

St Stanislaus

POLAND.

THE ORDER

OF

CHRIST IN LIVONIA,

OR OF THE

SWORD BEARERS.

IN the year 1186, *Mainard* first preached Christianity to the Livonians, and erected the bishoprick of Riga; but his successors meeting with many difficulties in the year 1200, *Albert* then bishop of Livonia instituted this Order in imitation of the Teutonick Knights, with design to extirpate idolatry, and promote the gospel. He prescribed to these Knights the Cistercian rule and habit, *viz.* a long white mantle and

black hood; on the breast two swords in saltire, whence they had the title of Brethren Sword-Bearers. For the badge of the Order, see plate 52.

Their statutes were something like the Knights Templars, and they vowed obedience and chastity. Pope Innocent III. confirmed this Order, which became fully instituted, A. D. 1203; but because they could not of themselves accomplish their end about the year 1237, they were united to the Teutonick Order, and submitted to their rule and habit, by whose help they overcame the Livonians, and brought them to the Christian faith. Thenceforward the Great Master of Livonia acknowledged him of Prussia their Superior, until Walter de Pletemberg, their Great Master, separated this Order from their obedience to the Teutonick. Finally, A. D. 1561, *Gothard de Ketler*, the last Great Master, followed the example of the Great Master of Prussia, became subject to the crown of Poland, surrendering to King Sigismond II. the city and castle of Riga, and all the lands, charters, privileges, &c. of this Order, receiving in exchange the dukedom of Courland, to him and his heirs for ever; so the Order expired after 357 years continuance.

OF THE

ORDERS OF KNIGHTHOOD

IN

PORTUGAL.

PORTUGAL.

THE ORDER

OF

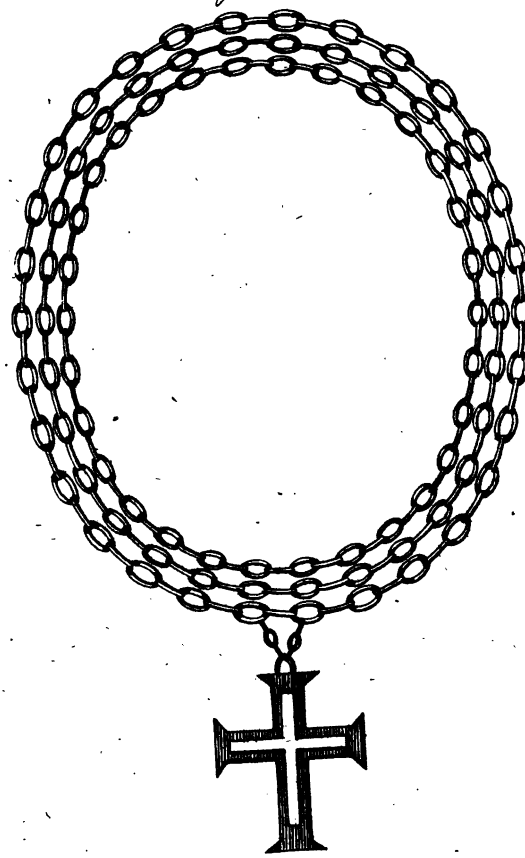
CHRIST.

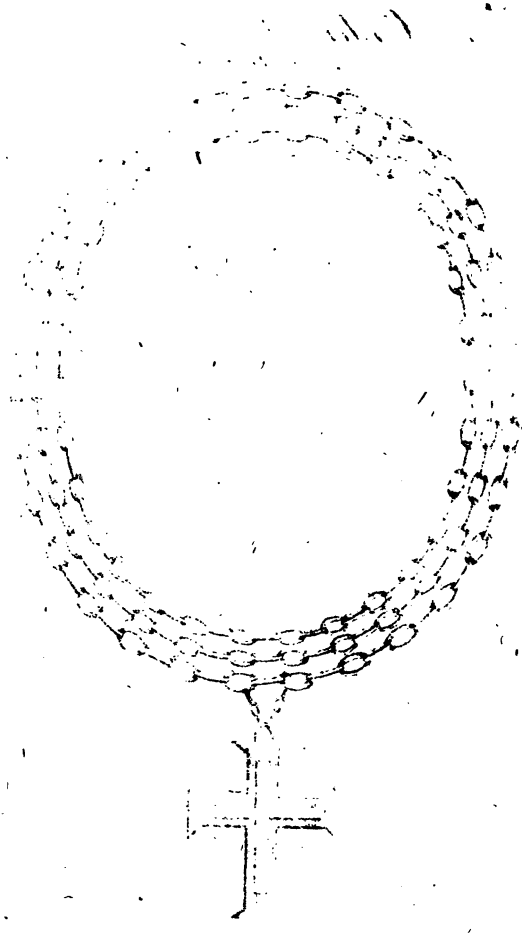
THIS Military Order was instituted in the year 1317 by Dionysius of Portugal, in order to engage the nobility to assist him the more powerfully against the Moors. It obtained great possessions, and continued to be governed by a Grand Master elected by the Knights until 1522, when Pope Adrian VI. conferred that office on John III, and his successors to the crown of Portugal. This Order is now under the same regulations and enjoys the same privileges as the Order of Calatrava does in Spain. By the statutes the Knights of this Order should prove the nobility of their descent for four generations, but it often happens that very mean persons

get

get this honor without exhibiting any proofs of this kind. The badge of this Order is a crofs pattée, Red, charged with a crofs white worn on ordinary occafions pendent to a broad fcarlet ribbon round the neck, and on days of ceremony to a collar compofed of three chains of gold. See plate 53.

Order of Christ





PORTUGAL.

THE ORDER

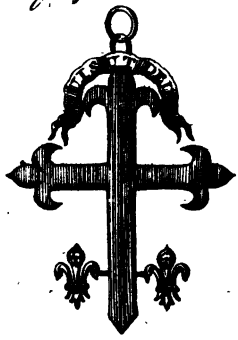
OF THE

WING OF ST. MICHAEL.

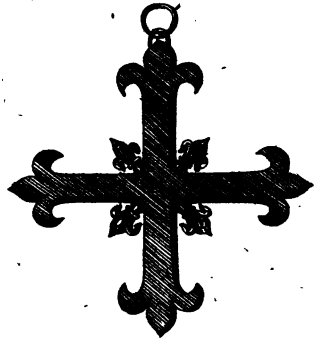
ALPHONSO HENRIQUEZ King of Portugal instituted this Order in the year 1172, in commemoration of a victory obtained by him over the Moors, whom he imagined he overcame by the immediate interposition of St. Michael, who, according to the legend, appeared fighting in the King's right wing. While it subsisted (which was not very long), the ensign of it was a cross fleury fitchée, Red, cantoned in base with two Fleurs-de-lis, and over the cross in a scroll, this motto *Quis ut Deus*. See plate 54.

POR-

Wing of St. Michael



Avis



PORTUGAL.

THE ORDER

OF

A V I S.

THIS Order was first instituted by Alphonso Henriquez King of Portugal in the year 1147, on the footing of a Military and Religious Order, on occasion of his taking the city of Evora from the Moors. It continued independent until the year 1213, when it came to acknowledge its subjection to the Order of Calatrava then under the Grand Master Don Roderigo Garzes De Assa, and it remained in this state of Vassalage until the time of its seventh Grand Master Don John of Portugal, who on deposing his brothers and seizing the crown threw off all subjection to the Order of Cala-

trava. The badge of the Order of Avis is a crofs flory enamelled Green, and between each angle a Fleur-de-lis Gold; it is worn pendent to a green ribbon round the neck. See plate 54.

POR,

PORTUGAL.

THE ORDER

OF

ST. JAMES IN PORTUGAL.

THIS Order was instituted by Denys the Sixth King of Portugal in the year 1310, in honour of St. James, under whose protection he became victorious in many battles against the Moors, and at length quieted his kingdom by the assistance of these Knights. This Order flourished through the great privileges the founder bestowed, and the approbation of Pope Nicholas IV. and others his successors. The Knights profess chastity, hospitality, and obedience; and none are admitted till they make proof of their gentility by blood. Their ensign is a red sword, like that of St. James of Galicia; the habit white, and the only difference between them

lies in a twiſt of gold, which theſe of Portugal draw about their ſword. At *Alcazar de Sal* was their principal convent, which they afterwards removed to *Dalmela*, were it yet continues. Their ſtatutes, &c. are much the ſame with thoſe of *St. James* in *Galicia*, whereupon ſome erroneouſly have confounded them.

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

POPE,

AND OTHER PARTS OF

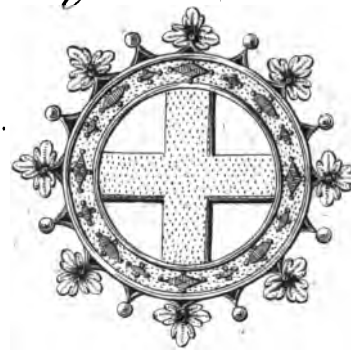
ITALY.

THE POPE'S DOMINIONS

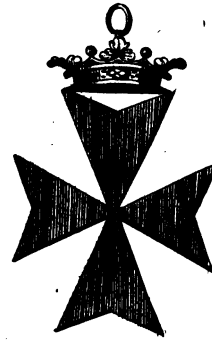
THE ORDER OF ST. GEORGE IN ROME.

THIS Order was instituted according, to some, by Pope Alexander VI. in the year 1498; or, according to Michaeli, by Pope Paul III. to encourage naval men to defend the coast of the Adriatic against pirates. The badge of it was a cross of gold within a circle of the same, like an open crown, for which see plate 55.

St. George in Rome



St. George at Ravenna



THE POPE'S DOMINIONS.

THE ORDER OF ST. GEORGE AT RAVENNA.

THIS Order is ſuppoſed to have been firſt inſtituted by Pope Paul III. in the year 1534; and to have had aſſigned to it the city of Ravenna, to defend it and the marches of Ancona from the Corſairs that infeſted them. It was aboliſhed by Pope Gregory in 1572. The badge of it was a ſtar of eight points, Red, over it a ducal coronet, Gold. See plate 55.

THE POPE'S DOMINIONS.

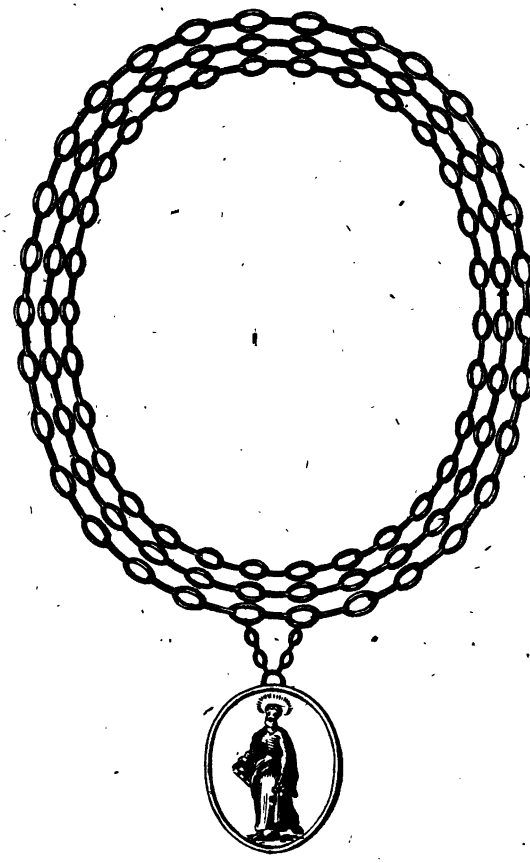
THE ORDER OF ST. PETER AND ST. PAUL.

THIS Order was instituted by Leo the Tenth in the year 1520, to defend the sea coasts of his territories against the Turks who threatened them. Their number was limited to four hundred; and they wore a gold medallion, with the image of St. Peter pendent to a gold chain. In the year 1540, Pope Paul the Third increased their number by uniting to the Order of St. Peter the Order of St. Paul, which he had just instituted

tuted. After this, the Knights wore three gold chains, and pendent to them a medallion, with the image of St. Peter on one side, and that of St. Paul on the other. See plate 56.

THE

St Peter



THE POPE'S DOMINIONS.

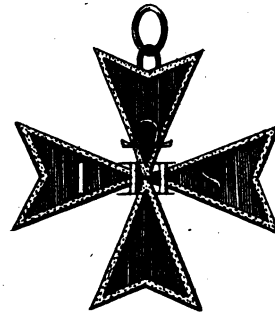
THE ORDER OF JESUS AND MARY.

THIS Order was instituted by Pope Paul V. in the year 1615. The Knights of it were sworn to defend the Holy See against infidels and heretics, and for that purpose each Knight was obliged constantly to keep ready a horse completely accoutred, a sword, a lance, and a servant armed with a fusil. The badge of the Order was a cross of eight points enamelled red, edged

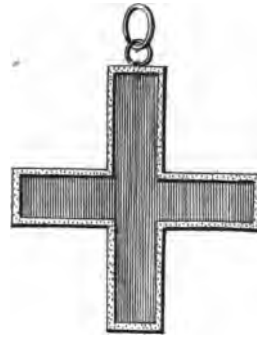
with gold and having in the center the letters *I. H. S.* and over the Greek letter Ω, the ſymbol of the Virgin Mary. For the badge, ſee plate 57.

THE

Jesus & Mary



Order of Jesus Christ



THE POPE'S DOMINIONS.

THE ORDER OF JESUS CHRIST.

POPE John XXII. during his residence at Avignon in the year 1320, instituted this Order, which was reformed and improved by Pope Paul V. The reigning Pope is always Sovereign of it, and the badge is a gold cross enamelled, Red, and edged with gold, worn pendent to a scarlet ribbon tied to the waist-coat button-hole. This Order was originally designed as a mark of distinction for the nobility of the Pope's Italian territories, but having been on some occasions prostituted, it is not at this time so much considered as it has been formerly. For the badge, see plate 57.

THE POPE'S DOMINIONS.

THE ORDER OF ST. MARY THE GLORIOUS.

THIS Order was proposed by John Baptist Pedro, and Bernardo Petigna, to Pope Paul V. who approved of it in the year 1618. The great end of it was the suppression of the Barbary Corsairs that infested the Mediterranean; and, in order to enable the Knights of it then more speedily to effect it, the Pope gave them the command of his gallies, assigned to them the town and harbour of Civita Vecchia, and bestowed on them the

the palace and convent of St. John of Lateran. The badge, which they wore on the left side of their mantles, was a cross flory, of blue sattin, embroidered with silver, and bordered with gold, having in the midst a circle, with this motto, *In hoc signo vincam*, and within the circle the letters S. M. in a cypher, and crowned with a chaplet and stars of gold; from the circle issue forth twelve rays, to denote the twelve Apostles; and on each arm of the cross is a star, to signify the four Evangelists. See plate 58.

THE

S.t Mary the Glorious.

S.t George at Genoa

THE POPE'S DOMINIONS.

THE ORDER OF PIUS.

THIS Order was instituted by Pope Pius IV. in the year 1560; and the number of Knights of it was at first limited to three hundred and seventy five, but it was afterwards increased to upwards of five hundred and thirty. The ensign of this Order is a gold chain round the neck, with the figure of St. Ambrose pendent to it.

THE POPE'S DOMINIONS.

THE ORDER OF THE HOLY GHOST AT ROME

THE chief ſeat of theſe Knights is the hoſpital of the Holy Ghoſt, founded by Pope Innocent III. about the year 1198. Before their admittance, they are obliged to bring a certificate of their gentility; they profeſs obedience, chaſtity, and poverty; they live under the rule of St. Auguſtine, and have a Grand Maſter.

Their enſign is a white patriarchal croſs, with twelve points ſewed on their breaſt, on the left ſide of their

black mantle. The revenue belonging to this hospital is 24000 ducats daily, with which they do works of great charity; as nursing and educating of exposed children, the curing of diseases, relieving the poor, and entertaining of strangers for three days.

THE

THE POPE'S DOMINIONS.

THE ORDER OF THE GOLDEN SPUR IN ROME.

THIS Order is ſuppoſed by ſeveral writers to have been inſtituted by Pope Pius IV. 1559. The badge is a ſtar of eight points white; and, between the two bottom points, a ſpur, Gold. See plate 45.

THE POPE'S DOMINIONS.

THE ORDER OF LORETTO.

SEXTUS Quintus instituted this Order in the year 1587, on his creating a new see at Loretto, and appointing the celebrated church there a cathedral. The Knights of it were numerous, and enjoyed several privileges. They were styled *Chevaliers Dores*, and were distinguished by an image of the Virgin hanging to a gold chain at the button-hole.

THE POPE'S DOMINIONS.

THE ORDER OF THE VIRGIN MARY.

THIS Order was instituted 1233, by Bartholomew, Bishop of Vicenca, of the Order of the Friars Preachers; and, in 1262, he caused the same to be confirmed by Pope Urban IV. The Knights followed the rule of St. Dominick, wearing a white surcoat, over which a cloak of grey colour, and upon the breast a cross pattée, Red, surmounted with two stars. See plate 46. Their profession was, to protect widows and orphans, and to

reconcile domestick differences between husband and wife, and as much as possible to cause peace and reconcilement. They had neither convent nor monastery, but each dwelt in his own house with his family: on which account, by way of derision, they were called *The Brethren of Joy*. They acknowledged a Great Master, to whom they were obedient.

THE

THE POPE'S DOMINIONS.

THE ORDER OF THE REEL OR OF THE LIONESS.

THIS Order owed its inſtitution to the following event: Ladiſlaus, ſon of Charles Duras, having been proclaimed and crowned King of Naples at Gæta, the Neapolitans ſet up Lewis II. Duke of Anjou, and laid a foundation for the bloody wars that followed. Theſe troubles divided the Neapolitan nobles into two factions; and of thoſe who declared for the houſe of Anjou, ſome wore on their left arm a Golden Reel embroi-

dered on a red ground, by way of contempt to Queen Margaret, widow of Charles III. who wanted to hold the reins of government during the minority of Ladiſlaus, and called themſelves Knights of the Reel; whilſt others wore on their breaſt the figure of a Lioneſs, with her feet tied, pendent to a ribbon which paſſed round their neck, indicating thereby, that they looked upon Queen Margaret as tied by the leg; and then ſtyled themſelves Knights of the Lioneſs.

THE

THE POPE'S DOMINIONS.

THE ORDER OF ST. GEORGE AT GENOA.

FREDERICK III. Emperor of Germany, instituted this Order, and dedicated it to St. George, the Titular Saint and Patron of Genoa. The doge of Venice is perpetual Grand Master. The badge of the Order is a plain cross enamelled, Gules, pendent to a gold chain, and wore about their necks, and the cross is embroidered on their cloaks. See plate 58.

OF

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

KING OF PRUSSIA.

PRUSSIA.

THE ORDER

OF THE

BLACK EAGLE.

FREDERICK the First instituted this Order at his coronation in the year 1701. By the statutes of it the number of Knights, exclusive of the Princes of the blood, is limited to thirty, who must all be admitted into the Order of Generosity previous to their receiving this, unless they be Sovereign Princes; the Knights to prove their nobility for sixteen descents. The Kings of Prussia are perpetual Grand Masters of it. There belong to it a Chancellor, who is also a Knight, a Secretary, a Master of the ceremonies, and a Treasurer. The ensign of the Order is a gold cross of eight points enamelled blue, having at each angle a spread eagle enamelled black, and charged in the centre with a cypher

of the letters F. R. This each Knight wears commonly pendent to a broad orange ribbon, worn sash-wise over the left shoulder, and a silver star embroidered on the left side of their outer garment, whereon is an escutcheon containing a spread eagle, holding in one claw a chaplet of laurel, and in the other a thunder-bolt, with this motto in gold letters round, *Suum cuique.*

Note, The King chose the Black Eagle, being the arms of Prussia; and the colour of the ribbon, on account of his mother, a Princess of Orange *.

On days of ceremony they wear the badge pendent to a collar composed of round pieces of gold, each enamelled with four cyphers of the letters F. R.: in the centre of the piece is set a diamond, and over each cypher a regal crown intermixed with Eagles displayed, enamelled black, alternately, and holding in their claws thunder-bolts of gold.

The extraordinary habits are, a vest of cloth of gold, and over this another of sky-blue velvet, reaching to the mid leg, with a straw-coloured lining, tied under the cravat by yellow ribbons, whose tassels fall down to the knees. The sash is of straw-coloured velvet, embroidered with gold, and the mantle of the same stuff, lined with gold mohair. The Knights caps are of black velvet, with white plumes *.

For both the badge and the collar, see plate 59.

* Boyse's Historical Review, vol. I. p. 61.

PRUSSIA.

PRUSSIA.

THE ORDER

OF

MERIT.

THIS Order was instituted by Frederick III. King of Prussia in 1740, to recompense the merit of such as distinguished themselves either in arms or in arts, without distinction of birth, religion, or country: the King is Sovereign of it, and he alone confers it on such as he pleases, not being confined by the statutes. The ensign is a cross of eight points enamelled blue, and edged with gold, having in the centre a cypher of the letters, F. R.; and in each angle an eagle displayed

black, on the two upper points the regal crown of Pruſſia. On the reverſe this motto, *Pour le merite.* This badge is worn by the Knights pendent to a black ribbon, edged with ſilver, round the neck. See plate 60.

PRUSSIA.

Merit in Prussia

PRUSSIA.

THE ORDER

OF

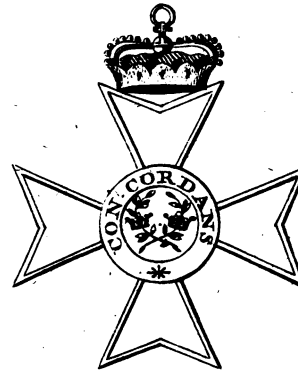
CONCORD.

THIS Order was instituted by Christian Ernest, Margrave of Brandenburgh, on his return from Spain in the year 1660, to distinguish the part he had taken in restoring peace and union to many of the Princes of Europe. The badge of the Order is a gold cross of eight points enamelled white; in the centre a medal bearing two olive branches passing saltierwise through two crowns, and circumscribed with the word *Concordans*: the cross is surmounted with an elec-

toral crown; and it is worn pendent to an orange ribbon. See plate 61. On the reverse is the founder's cypher and the date of its institution.

PRUSSIA.

Concord



Generosity

PRUSSIA.

THE ORDER

OF

GENEROSITY.

FREDERICK III, Elector of Brandenburg, and afterwards King of Prussia, instituted this Order in 1685, while he was only Electoral Prince. The Knights wear a cross of eight points enamelled blue, having in the centre this motto, *La Generosité*, pendent to a blue ribbon. See plate 61.

OF THE

ORDERS OF KNIGHTHOOD

IN

RUSSIA.

RUSSIA.

THE ORDER

OF

ST. ANDREW.

PETER the Great instituted this Order in the year 1698, and chose for its patron St. Andrew, (on account that this Apostle, according to tradition, was the founder of Christianity among the Moscovites). His motive for instituting this Order, was, to animate his nobles and chief officers in the wars against the Turks; and conferred it on those who had signalized themselves in his service.

The Knights of it are people of the first rank in that Empire; and they are highly considered over all Europe. The badge is the image of St. Andrew on the Cross, enamelled on an Imperial Eagle, the heads

heads of the Eagle ducally crowned, and over both heads an Imperial crown, in the right claw a ſceptre, and in the left a mound, this on ordinary occaſions is worn pendent to a broad blue ribbon ſaſh-wiſe over the right ſhoulder, and a ſtar of eight points, embroidered on the left ſide of the outer garment. But on days of ceremony it is worn pendent to a collar of gold, compoſed of Imperial Eagles, ducally crowned, and over both heads an Imperial Crown, in the right claw a ſceptre, and in the left a mound, upon the breaſt a ſhield charged with St. George ſlaying the Dragon; and ovals charged with a croſs ſaltiere blue, ſhields with the letters G. G. in a cypher, on each ſide of every one of them two banners and on the top an Imperial crown.

For the badge and collar, ſee plate 62.

Note, the plate is copied from a ſeal of his Serene Highneſs the Prince of Mecklenburg.

RUSSIA.

St. Andrew in Russia 62

RUSSIA.

THE ORDER

OF

ST. ALEXANDER NEWSKI.

PETER the Great instituted this Order, which was afterwards confirmed by the Empress Catharine the First in the year 1725. The ensign of the Order is a cross pattee enamelled red and edged with gold, the centre enamelled white and thereon St. Alexander on horseback; all proper, in each angle an Imperial Eagle; the cross surmounted with an Imperial crown proper. See plate 63. This ensign is worn pendent to a broad red ribbon worn sash-wise from left to right, that is, over the left shoulder, and a gold star of eight points embroidered on the outer garment.

S.t Alex.r Newski

S.t Catharine in Russia

RUSSIA.

THE ORDER

OF

ST. CATHARINE.

THIS Order was instituted by Peter the Great, in honor of the Empress Catharine the First; to whose ability and good conduct he in a great measure owed his delivery from the perilous situation in which he was on the Banks of the Pruth. He declared her Sovereign of it; and though at its first institution both sexes were admitted of it, yet it is now appropriated to the Fair alone; and those on whom it is conferred are persons of the first distinction in Europe. The badge is a medallion, enriched with diamonds, and charged with the image of St. Catharine, pendent to a broad white ribbon, worn sashwise over the right shoulder. See plate 63. On the left side of the stomacher is embroidered

broidered a silver ſtar of eight points, on the centre of which is a croſs, with this motto round it, *Pour l'amour & la fidelité envers la patrie.*

This Order was inſtituted (according to Mottley's Hiſt. of Ruſſia) to perpetuate the memory of the love and fidelity of the Czarina to his Majeſty, on the Banks of the river Pruth, where their Majeſties, with the whole army, were in the utmoſt diſtreſs. Her Majeſty diſpatched a courier to the Grand Vizier unknown to the Czar, as ſome ſay, or, according to others, with his private conſent, to make offer of a great ſum of money, if he would hearken to a negotiation with the Czar. The Grand Vizier having given ear to ſo tempting a propoſal, a treaty was ſet on foot, and a peace concluded, through the Czar's prudent conduct. The money was paid; and the Czar ſome time after inſtituted this Order.

RUSSIA.

RUSSIA.

THE ORDER

OF

ST. GEORGE.

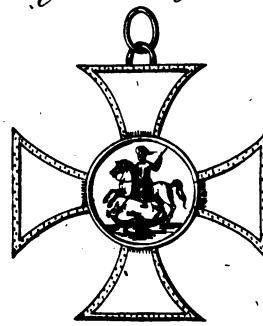
THIS order was instituted by the present Empress Catharine II. in favor of the military officers in her service. The badge of it is a golden cross enamelled white, on the centre of which is a medallion with the figure of St. George killing a dragon. See plate 64. This is worn pendent to a black ribbon striped, and edged with yellow. The order being divided into four classes, the first class wear the ribbon sash-wise over the right shoulder, and a star of gold in form of a lozenge embroidered on the left side of their coat; the second wear the badge pendent to the ribbon round their necks, and a star in the same manner as the first class; the

 third

third claſs wear the badge and ribbon in the ſame manner as the ſecond, but without any ſtar on the outer garment; the fourth claſs wear it pendent to a ſmall ribbon at the button-hole.

RUSSIA.

St. George in Russia



St. Ann

RUSSIA.

THE ORDER

OF

ST. ANNE.

THIS Order was instituted by the Duke of Holstein Gottorp at Keel in Holstein, in the year 1738. The family of Holstein having ascended the Russian throne since that time, and Paul Grand Duke of Russia being Grand Master of it, we have ranked it among the Orders of that Empire. The badge of this Order is a cross composed of four large rubies set in gold, and the angles between the cross set with diamonds, on the center a medallion enamelled with the figure of St. Anne. See plate 64. It is worn pendent to a broad-watered crimson ribbon edged with yellow. The

Knights of it wear a filver ftar of eight points embroidered on the outer garment, in the center a red crofs on a gold ground, with the following motto on a red ground, *Amantibus Juftitiam, Pietatem, Fidem.*

RUSSIA.

RUSSIA.

THE ORDER

OF

ST. WOLEDEMIR.

THIS Order was instituted on the 3d of October 1782, by the present Empress, in favor of those who serve her in a civil capacity. It is nearly on the same footing with the Order of St. George, which, as has been already said, is for the military. There are ten great crosses of it, twenty of the second class, thirty of the third, and sixty of the fourth, besides a fifth class for those who have served in a civil employment thirty-five years, which gives them a right to wear it. This Order being of so recent institution, we could learn no farther particulars relative to it; and are obliged for the present to defer given a plate of the badge of it.

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

KING OF SARDINIA.

SARDINIA.

THE ORDER

OF THE

ANNUNCIATION.

THIS Order was inſtituted in the year 1355, by Amadeus the Fifth, Count of Savoy, in memory of Amadeus the Firſt, who, by his famous defence of the Iſland of Rhodes againſt the Turks, gained immortal renown, and won thoſe arms which are now borne by the Dukes of Savoy, that is, Gules, a croſs Argent. It at firſt confiſted of fifteen Knights, of whom the founder and his ſucceſſors were to be Sovereigns, but afterwards the number was enlarged; at preſent their number is ſmall, but not determined otherwiſe than by the will of the Sovereign: it is however on the moſt reſpectable footing, and is counted among the moſt re-

ſpectable Orders in Europe. The collar of the Order is compoſed of Golden Roſes, enamelled red and white, with Lovers Knots of the ſame, but not enamelled: between the Knots are interlaced the letters, F. E. R. T. enamelled alternately white and red. To the end of the middle roſe is pendent the badge, which conſiſts of three chains of Gold, encircling an oval and diſpoſed in knots, the whole enamelled white; on the oval is repreſented the Salutation, as related by St. Luke, enamelled in their proper colours. To be of this Order, a man muſt be of a noble family, and of the Roman Catholic Religion. Various conſtructions are by different authors put upon the ſignification of the letters F. E. R. T. which are on the collar; but it ſeems moſt probable that they allude to the defence of Rhodes by Amadeus, and ſignify *Fortitudo Ejus Rhodum Tenuit*. For the collar and badge, ſee plate 65.

SARDINIA.

Annunciation.

SARDINIA.

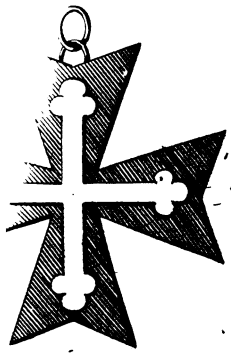
THE ORDER

OF

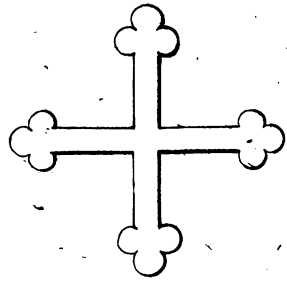
ST. MAURICE.

THIS Order was inſtituted in the year 1434, by Amadeus the VIIth, in honor of St. Maurice Patron of Savoy: the founder of it leaving his court for a monaſtic life, was elected Pope, on the depoſition of Eugenius the IVth, and reigned nine years, at the end of which time he turned hermit, and died at Repialle in the year 1451; ſoon after which the Order, which was never very flouriſhing, fell into obſcurity and diſuſe. The badge of the Order is a croſs Botone Argent, ſee plate 66.

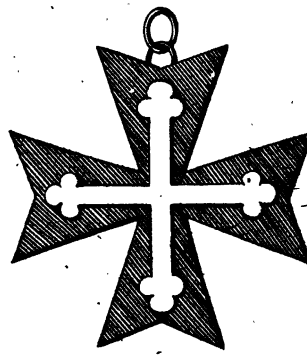
Lazarus



St Maurice.



St Maurice & St Lazarus



SARDINIA.

THE UNITED ORDERS

OF

ST. MAURICE AND ST. LAZARUS.

EMMANUEL Philibert Duke of Savoy inſtituted the Order of St. Lazarus, and the ſame year 1572 revived the obſolete Order of St. Maurice, which he united to it, and had confirmed by the Pope, on condition of his maintaining two gallies againſt the Turks. The badge of the Order is a croſs pomette, white, upon a croſs of eight points Green (being the reſpective badges of the two Orders before they were united), and is worn pendent to a green ribbon. See plate 66.

SARDINIA.

THE ORDER

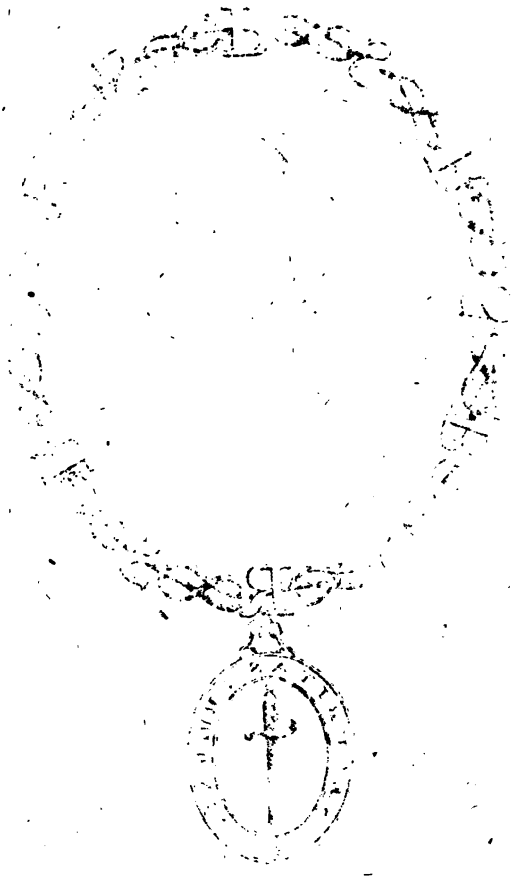
OF THE

SWORD IN CYPRUS.

THE King of Sardinia taking the title of King of Cyprus, it appeared reaſonable to put this Order, now many ages extinct, in the ſame claſs with thoſe of his dominions, more eſpecially as the ſeat of it is no longer in the poſſeſſion of a Chriſtian Prince. This Order was inſtituted by Guy De Luſignan, about the end of the twelfth century, ſoon after he had acquired the kingdom of Cyprus by purchaſe from our Richard the Firſt. This Order was on its inſtitution conferred on three hundred Barons, who were then created: it continued to flouriſh until it became extinct, on the Turks conquering the iſland of Cyprus. The collar of it was compoſed of round cordons of white ſilk woven

in Love Knots, and interlaced with the letters S and R; to the collar was pendent a gold medallion, whereon was enamelled a ſword white, and the hilt Gold, encircled with this motto, *Securitas Regni.* For the badge and collar, ſee plate 67.

OF



OF THE

ORDERS OF KNIGHTHOOD

IN

SPAIN.

OF THE

ORDERS OF KNIGHTHOOD

IN

SPAIN.

SPAIN.

THE ORDER

OF

THE GOLDEN FLEECE.

THIS Order was instituted at Bruges, in Flanders, the 10th of January, 1429 [the day of his marriage with his third wife Isabella of Portugal], by Philip Duke of Burgundy. The occasion of its institution is a subject of controversy among antiquaries; but it appears most probable, that, having determined to institute an Order of Knighthood, he chose for the badge of it the material of the staple manufactories of his country, which was the Fleece; and this emblem might have been the more agreeable to him from the figure it made in the heroic ages of the world, when

the Argonautic expedition was undertaken for it. However this may be, it at first consisted of thirty Knights, including the Sovereign, who were of the first families in the Low Countries; and though it has undergone some changes since its foundation, it has ever been ranked among the most illustrious and distinguished Orders of Kni hthod in Europe.

At present there are two different branches of this Order; of the one of which the Emperor is Sovereign; and the King of Spain of the other, of which we now speak. The number of Knights is not limited, though it seldom exceeds seventy or eighty, of which there are generally a good many of the French and Italian nobility: but all must prove their noble descent from the twelfth century. They wear usually a Golden Fleece Proper, pendent to a broad plain red ribbon round their necks; but on days of ceremony they wear the collar of the Order, which is composed of double steels, interwoven with flint stones, emitting sparks of fire; the whole enamelled in their proper colours, at the end whereof hangs on the breast a Golden Fleece. See plate 68. The fusils are joined two and two together, as if they were double BB's, the cyphers of Burgundy, and the flint stones the ancient arms of the Sovereigns of Burgundy of the first race; with their motto, *Ante ferit quam flamma micet.* The motto of the Order is *Prætium non vile laborum.* There are four great Officers, viz. the Chancellor, the Treasurer, the Register, and a King at Arms, called *Toison d'or.*

The

The Letters Patent *.

Philip, by the Grace of God, Duke of Bourgongne, Lothreic, Brabant and Lembourg, Count of Artois, Palatine of Bourgongne and of Namure, Marquesse of the Holy Empire, and Lord of Salines and Malines, maketh known to all present and to come. That for the great and perfect love which we bear to the noble estate of Knighthood, the honour whereof we intend to advance and encrease: in regard, that by the order of of Knighthood, the true Catholic Faith, the estate of our Mother the Holy Church, the ease and tranquillity of the public good, may be defended and maintained: to the praise of our Lord, and in honour of our Lord Saint Andrew our Patron, Apostle and Martyr of Jesus Christ our Saviour, for promoting the Holy Faith, service of the Catholic Church, and exhorting all men to live well and virtuously. The tenth day of the month of January, and in the year of grace, or of our Lord, one thousand four hundred and twenty-nine, which was the day of solemne marriage between us and our most dear spouse Isabell of Portugal, in our city of Bruges; where we have ordained, received, created; we ordain, receive, and create, the Order and Brotherhood of Knights in a certain number, whom we will have to be called and named *Of the Golden Fleece.*

* Favin, Book IV. p. 14.

Golden Fleece

SPAIN.

THE ORDER

OF

CHARLES THE THIRD.

THIS Order was inſtituted by Charles the Third King of Spain, the 19th of September, 1771, in commemoration of the birth of the Infant. The badge of the Order is a ſtar of eight points, enamelled white and edged with gold, over the two upper points the regal crown of Spain chaſed in gold; and on the centre of the croſs the image of the Virgin Mary enamelled in proper colours, veſtments white and blue. See plate 69. On the reverſe the letters CC with the number III. in the centre, and this motto, *Virtuti et Merito.* The Order being compoſed of four claſſes; the firſt claſs, the Knights of which are ſtyled Grand Croſſes, wear the badge

pendent to a ribbon, ſaſh-wiſe, over the right ſhoulder: the ribbon is ſtriped, blue and white, two fifths being of the one colour, and three fifths of the other, it is broad and watered: they wear alſo a ſtar of ſilver of the figure of the badge of the Order, embroidered on the left ſide of the outer garment. The Knights of the ſecond claſs wear the badge and ribbon like the firſt, but have no ſtar. The third and fourth claſſes wear the badge at the button-hole of the outer garment, pendent to a narrow ſtriped ribbon. The only difference between theſe two claſſes is, that the third, who are ſtyled Knights Penſioners, have penſions on the revenues of the Order, which are conſiderable; and the fourth have none. None but perſons of noble deſcent can be Knights of this Order.

SPAIN.

Oak of Navarre

Charles the 3d.

SPAIN.

THE ORDER

OF THE

OAK OF NAVARRE.

THIS Order was founded, by Don Garcia Ximenes, in the year 722. The badge of it was a plain red croſs, worn on the right ſide of the garment, ſet on the top of an oak tree in its verdure; ſee plate 69. It continued to flouriſh for two centuries, when, having fallen into diſuſe, the large poſſeſſions of it paſſed into the Ximenes family, on the failure of which they re-

verted to the crown. The present King has assigned a part of them to the new-instituted Order of Charles the Third.

SPAIN.

SPAIN.

THE ORDER

OF THE

LILY OF ARRAGON.

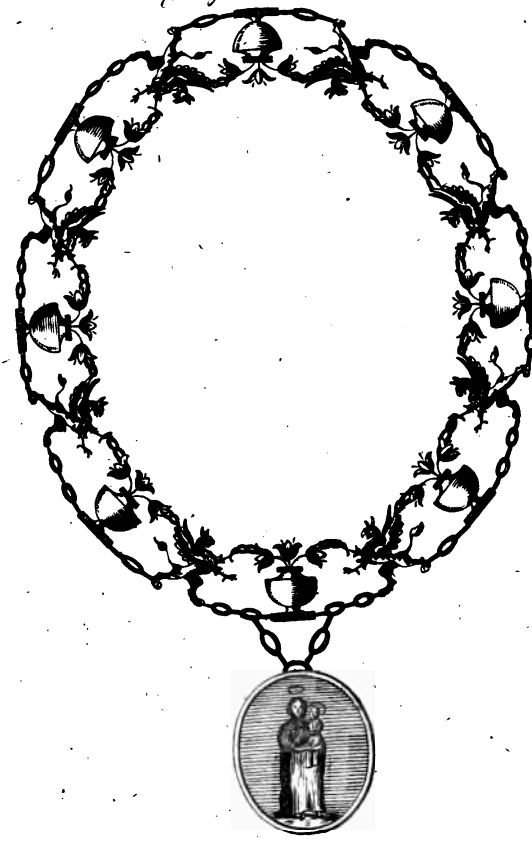
FERDINAND of Castile Duke of Pegnafiel instituted this Order in commemoration of a victory obtained over the Moors, at Antequiera, in the year 1410. The castle of the city, which fell into the hands of the conqueror in consequence of this victory, having been reputed for several ages impregnable, when taken gave a great degree of celebrity to Don Ferdinand, who held in it the First Chapter of this Order. The badge of it was composed of Pots filled with white lilies interlaced with Griffins, to which was pendent a medal having thereon an image of the Virgin Mary, enamelled Proper.

proper. This Order was removed from Castile to Aragon, where it continued to flourish for a considerable time under the posterity of the Institutor Ferdinand.

For the badge and collar, see plate 70.

SPAIN.

Lily of Arragon



SPAIN.

THE ORDER

OF THE

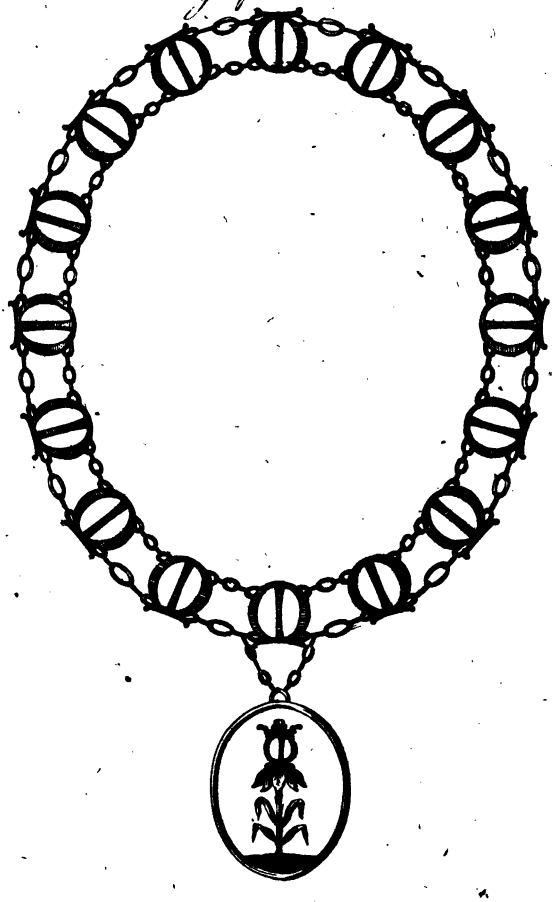
LILY OF NAVARRE.

GARCIAS, ſon and ſucceſſor of Sanchez the Great, inſtituted this Order about the middle of the Eleventh century. Like all the other Orders inſtituted in Europe, in this age of ignorance, credulity, and ſuperſtition, it owed its origin to the blind devotion of the founder. A Diſtemper from which he believed himſelf delivered by the miraculous effects of an image of the Virgin Mary iſſuing out of a Lily, attached him to her in a particular manner; and this attachment induced him to inſtitute this Order, which conſiſted of eight and thirty Knights of the moſt illuſtrious and antient families of Navarre, Biſcay, and Old Caſtile. The badge of the Order was a Lily,

a Lily, embroidered in ſilver on the breaſt, and the collar a double chain of gold, interlaced with the Gothic capitals O I, pendent to which was a medallion on which was enamelled, on a white ground, a golden Lily, ſpringing out of a mount. The whole ſupporting a Gothic capital ducally crowned.

For the badge and ~~collar, ſee~~ plate 71.

SPAIN.



SPAIN.

THE ORDER

OF

ST. SAVIOUR.

ALPHONSO of Arragon instituted this Order about the year 1118, or 1120, for the purpose of driving the Moors out of his dominions. The Knights of it having performed good services, they were established in the room of the Templars, who had been abolished, and their statutes, when they were reformed, somewhat resembled those of the Order they replaced. The badge of the Order was originally a representation of God the Father, habited in Papal Vestments, and with a triple crown on his head; after their reform, this was laid aside, and they wore at their breast pendent to a red ribbon a cross moline of Gold, enamelled red, and on

the breaſt of their upper garment the ſame badge, embroidered. The collar of this Order was compoſed of three chains of gold, to which the badge was on days of ceremony worn pendent. See plate 72. Some years after the expulſion of the Moors, the revenues of this Order were annexed to the crown, but it continued to flouriſh long after.

SPAIN.

St Saviour

SPAIN.

THE ORDER

OF THE

LADY OF MERCY.

JAMES the First, King of Arragon, is said to have instituted this Order about the year 1218, in consequence of a vow made by him to the Virgin Mary, during the time of his captivity in France. The object of it was the redemption of captives from the Moors, in which this Order laid out considerable sums of money. It was at first peculiar to men; but in the year 1261, it was extended to women by Mary du Secours, a woman of quality of Barcelona. The badge, which is common to both, is a shield per fess Red and Gold, in chief a cross pattee White, in basée four pallets

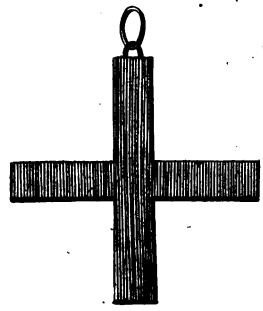
Red, for Arragon, and the shield crowned with a ducal coronet. See plate 73.

This Order possesses considerable revenues in Spain.

SPAIN.

Lady of Mercy.

Montesa.



SPAIN.

THE ORDER OF MONTESA.

THIS Order was instituted in Valentia, about the end of the thirteenth century, to supply the place of the Templars, who had been abolished, and whose possessions were given to this Order. The chief seat of it being the town and castle of Montesa, it took its name from thence, and took St. George for patron. In about a century after its institution, it was united to the Order of St. George of Alfama by Pope Benedict the Thirteenth, and so it has continued since that time. It was at first subject to the Order of Calatrava, but it has long taken off that subjection. The badge of the

Order is a plain red cross, enamelled on Gold, worn pendent to a broad red ribbon worn sash-wise, and a plain red cross embroidered on the left breast of the outer garment. See plate 73.

SPAIN.

SPAIN.

THE ORDER

OF

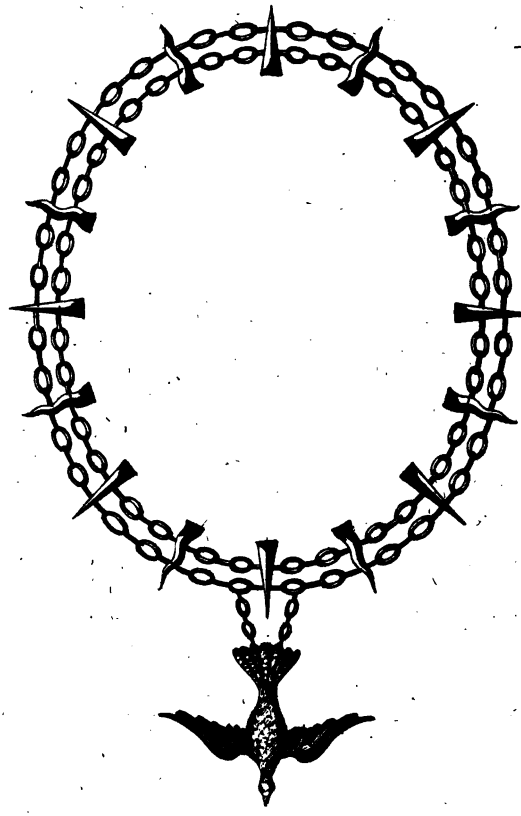
THE DOVE.

THIS Order, which is ſometimes called the Order of the Holy Ghoſt, was inſtituted by John the Firſt, king of Caſtile, about the year 1379, in the city of Segovia. The collar of it was compoſed of two gold chains, interſperſed at equal diſtances with pieces repreſenting rays of the Sun; to which hung a golden Dove, enamelled white, the eyes and beak Red, with the head downward, and the wings diſplayed, as it is repreſented on plate 74. The Inſtitutor dying

before this Order was firmly eſtabliſhed, it became neglected in a little time, without having ever riſen to any great eſteem.

SPAIN.

Dove



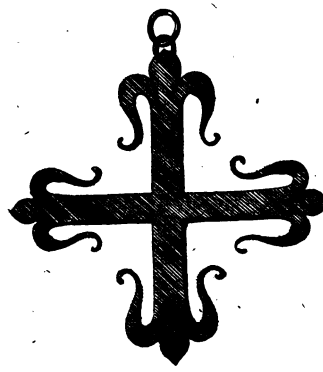
SPAIN.

THE ORDER DE LA SCAMA.

JOHN the Second, King of Castile, instituted this Order about the year 1320, for the purpose of driving the Moors out of his Dominions. The ensign of it was, according to Joseph Michili, a cross composed of scales of fishes, from whence it has its name (*Scama* in Spanish signifying the scale of a fish). During the reign of the founder this Order performed good services against the Moors; but on his death lost greatly of its splendor, and at length was entirely laid aside, and the possessions of the Order were secularized and annexed to the crown. For the badge see plate 75.

De la Scama

Alcantara



SPAIN.

THE ORDER

OF

THE ROSARY

OF TOLEDO.

RODERICK, Archbiſhop of Toledo, inſtituted this Order for the defence of the Roman Catholic religion, againſt the Moors in the year 1212. Several of the nobility and chiefs of that city entered into the Order on its firſt inſtitution, but it ſoon fell into diſrepute. The Knights being obliged to ſay daily a Roſary to the Virgin Mary, was the occaſion of the appellation given to it.

The enſign of the Order was a croſs patonce per croſs counterchanged White and Black, ſurmounted on the centre with a medal Gold, enamelled with the image of the Virgin, ſupporting the infant on her left arm, and holding a Roſary in her right hand. See plate 43.

SPAIN.

SPAIN.

THE MILITARY ORDER

OF

ALCANTARA.

THIS celebrated military Order derives its origin from the Order of St. Julian, or of the Pear-tree, which was instituted in the kingdom of Leon, about the beginning of the twelfth century: from that time until the city of Alcantara was taken from the Moors, it continued to be known by the name of the Order of St. Julian; but *Alphonso*, the ninth king of *Leon*, after taking the city, made *Martin Fernandez de Quintana*, Grand

Grand Master of Calatrava, Governor of it; and in a few years afterwards the Order of Calatrava gave the city and castle over to the Order of St. Julian, then under the Grand Master *Nuno Fernandez*, on condition that the same should be held and remain under the subjection of the Grand Master of Calatrava, and his successors. Alcantara being thus made the chief seat of the Order of St. Julian, the Knights laid aside the old device of a Pear tree, by which they were distinguished, as well as the appellation by which they were known; and they assumed the name of Knights of the Order of Alcantara. They remained subject to the Order of Calatrava until the year 1411, when their Grand Master Don Sanchez De Terreiro, being authorized by Pope Lucius the Second, threw off all obedience to the superior Order, and became independent. After this, it continued in high estimation under a Grand Master, elected by the Knights, and acquired vast possessions, until the year 1495, when *Don Juan D'Estuniga*, who was Grand Master of it, being made a Cardinal and an Archbishop, resigned his office, which Pope Alexander the Sixth conferred on King Ferdinand of Arragon, and his Queen Isabella of Castile, and annexed it inalienably to the possession of the Spanish Crown for ever. Since that time the Kings of Spain have enjoyed the revenues of the Grand Master and of the Commanderies belonging to this Order, of which they are called Perpetual Administrators. It continues however still in very high estimation, and is never conferred but on persons of the most illustrious and antient families.

The

The badge of the Order is a Gold Crofs, fleury enamelled Green, and worn pendent to a broad ribbon on the breaft. See plate 75. Befides this, the Knights wear a mantle of red filk, on the left fide of which there is embroidered in filver a ftar of five points. But this mantle is never worn, except on their great feftival, which is at Eafter, or on other days of extraordinary ceremony.

SPAIN

SPAIN.

THE MILITARY ORDER

OF

CALATRAVA.

SANCHIO, the third King of Toledo, first instituted this Order in the year 1158; and it was confirmed by Pope Alexander the Third in 1164. It took its name from the Castle of Calatrava, which became the chief seat of the Order, and the occasion of its institution. It was a frontier fort both of Toledo and Castile, and was taken by the Moors in 714; who, after four hundred years possession of it, were driven from thence by Don Alphonso, who put it into the hands of the Knights Templars, in order to garrison and defend it, and the neighbouring country, against the incursions of the Moors; but unable to answer the King's

King's purpoſes, they withdrew their garriſon, and returned him the Caſtle; upon which it was aſſigned over to Don Raymond De Fatiga, a celebrated Knight of that age, and to the Abbot of St. Mary de Fitero, who fortified it, and held out againſt the enemy. Here began the Order of Calatrava, which flouriſhed ſeveral centuries, and became very powerful. Their number, ſtrength, influence, and poſſeſſions, were ſo conſiderable as to render them objects of the jealouſy of the Crown, to which at length their revenues and the office of Grand Maſter was inalienably annexed by Pope Innocent the Eighth. The badge of this Order is a croſs fleury, Red, which is worn at the breaſt pendent to a broad ribbon, the whole differing only in colour from the badge of Alcantara, for which ſee plate 75. The ceremonial mantle is of white ſilk, tied with a cordon and taſſels, like thoſe of the Garter, and on the left arm a croſs fleury embroidered Gules.

SPAIN.

SPAIN.

THE ORDER

OF THE

BAND, OR SCARF.

ALPHONSO XI. King of Spain, instituted this Order in 1330, at Burgos the capital of Old Castile. The King, having many enemies, erected this Order for his better security, making himself Master, which he did a little before his coronation. The Knights were invested with a red ribbon of three inches broad, which went across their left shoulders, like our Knights of the Bath, being the badge from whence these Knights took their name. They were not restrained under any monastical rule, as many of the other Orders. None but younger brothers, and gentlemen of small fortunes, were admitted into this Order. They must prove before

admittance either their attendance at Court for ten years, or have fought three times at leaſt againſt the Moors. The Order conſiſted of twenty Knights.

Statutes of the Order *.

1. THAT the Knight of the Band ſtood obliged, to ſpeak to the King, for the defence of his country, and good of the common-wealth.

2. That he muſt ſpeak to the King nothing but pure truth, without lieing or flattery, and muſt reveal whatſoever he hath heard ſpoken, either againſt his perſon, or the State.

3. A Knight once convicted of lieing, ſhall walk a month's ſpace, without wearing a ſword.

4. He is not to keep company but with martial men and ſoldiers, or ſuch as are advanced to charges and dignities of his own quality: but not with mechanical artizans, and men of baſe or vile condition.

5. He muſt keep his faith and promiſe inviolably to and with all men, of what eſtate or quality ſoever they be.

6. He muſt be provided with arms and a horſe well accoutred, under pain of forfeiting the title of his Knighthood.

7. And on the ſame peril he ſtandeth, if he be ſeen mounted on his horſe without his Band and ſword.

8. He is not to make any complaint of wounds by him received in war: neither is to vaunt of his valour or manhood.

* Favin, Book VI. p. 164.

9. He is not to make any account, if he be mockt, ſcorned, or railed on by any body: but to have all his carriage diſcreet and grave, and wholly meaſured by the level of honeſty.

10. He is not to uſe any gaming at cards or dice; and muſt not pledge or engage his habits, arms, or horſe.

11. He muſt be courteous towards ladies and gentlewomen, to whom he ſhall perform honor and ſervice, to his uttermoſt power.

12. If any quarrel happen between him and another Knight of the Band, he ſtandeth bound to commit it to the arbitrement of other Knights of the Band, ſuch as ſhall be appointed thereto.

13. Any Knight that uſurpeth to wear the Band without having received it from the King's hand, ſhall ſtand engaged to defend himſelf againſt two Knights of the Order of the Band. And if it ſo happen that he have the victory, he may lawfully keep and maintain it: but, if he be vanquiſhed, he ſhall be baniſhed from the court.

14. Every ſtrange Knight, that winneth the prize either in Juſts, Tourneyes, or other actions of armes, againſt the Knights of the Band, ſhall be received and admitted into the Order.

15. Any Knight of the Band, that ſetteth hand to his ſword againſt another Knight of the ſame Order, ſhall be baniſhed the court for two months ſpace, and during the time of two months after he ſhall wear but an half Band. But if he wound his companion, he ſhall remain impriſoned half a year, and is to be baniſhed the court for another half year.

16. The King only is to be judge for the Knights of the Band.

17. All the Knights of the Band ſtand obliged to accompany the King at all times, when he ſhall go to war.

18. The Knights of the ſaid Order ſhall wear the Band, when they march in war againſt the Moors only: but if their ſervice ſhall be required any where elſe, then they are to abſtain from wearing it.

19. All Knights of the Band are to meet together three ſeveral times in the year, that they may ſpeak to the King for thoſe things which neceſſarily concern the Order, when it is to be appointed by the King, that they ſhall be all well mounted and armed. And thoſe aſſemblies or meetings are to be in the months of April, September, and at Chriſtmas.

20. They are to exerciſe jouſts, *joco de canna*, and pikes, alſo to mannage their horſes, on ſuch days as are ordained for them.

21. No Knight ſhall remain in the court, without ſerving ſome lady or gentlewoman; to enjoy her in marriage, or otherwiſe in honour.

22. All Knights of the Band are bound to be preſent at ſuch tourneyes as ſhall be performed within ten miles of the court.

23. If it ſo happen, that a Knight of the Band do marry within twenty miles diſtance from the court, the other Knights are to keep him company, and honour his ſpouſe with preſents, and to perform actions of arms, as it becometh Knights to do.

24. All the firſt Sundays of every month the Knights are to be preſent at the palace, and the great hall royal, to exerciſe all kinds of arms before the King: without any malice, ſpleen, or heat of choler.

25. Any Knight being ſick, or dying, is to be viſited, exhorted, and comforted by his companions: and after his deceaſe the ſaid companions are to attend at his funeral, and to wear mourning the ſpace of a month, in which month they are to abſtain from jouſts and ſports of arms.

26. The Band of the Knight deceaſed ſhall be delivered to the King by the other Knights, who muſt intercede and move his Majeſty, that one of the deceaſed Knight's ſons may be received into their Order, or to obtain of him ſome gift and recompence to his widow, for her more honourable maintenance in the degree of nobility, or for marriage of her daughters.

Note, This Order, having long been diſuſed, was revived by Philip V. regent of Spain, in the year 1700, who was then Grand Maſter of the Order *.

* Edmondſon's comp. Bod. of Heraldry.

SPAIN.

THE MILITARY ORDER

OF

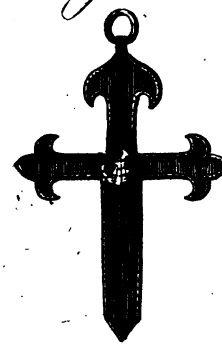
ST. JAMES.

THIS Order, which is otherwise called the Order of *Saint Jago de Compostella*, was the richest and the most powerful of all the Orders of Spain; but the date of its institution cannot be ascertained, some attributing it to Ramira king of Leon, in the year 837, others to Ferdinand the First, King of Castile; some to Alphonso the IXth, and a fourth class to Ferdinand the IId, King of Leon. Among such contending authorities it is now impossible to determine any thing relative to the truth of the disputed fact. However this may be, they acquired vast riches and great influence; they possessed several colleges, hospitals, villages, monasteries, castles

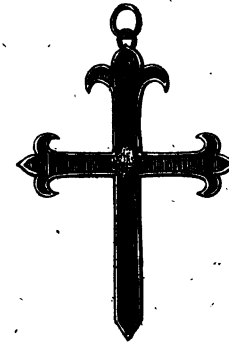
and fortified towns, in various parts both of Spain and Portugal. They were divided into two branches, the one of which resided at St. Mark's, in the Kingdom of Leon, and the other had its chief seat at Ucles in Castile, each was under the direction of a Grand Master; but the office of both was given by Pope Alexander the Sixth, to the Kings of Spain and Portugal, who act as Grand Masters in their respective dominions. The badge of this Order is a cross of gold enamelled crimson, edged with gold and worn round the neck pendent to a broad ribbon, it is charged on the centre with an escallop shell white. See plate 76. This, like the two other Military Orders, is highly esteemed in Spain, and conferred only on persons of noble families.

SPAIN.

St. James



St. James Order of Ladies



SPAIN.

THE LADIES ORDER OF ST. JAMES.

THIS religious Order for ladies was instituted at Salamanca in the year 1312; their habit was black, their badge the same, with that of the preceding Order, and their statutes as similar as different sexes and professions would allow of. See plate 76.

SPAIN.

THE LADIES ORDER

OF

CALATRAVA.

THIS religious Order was founded in the year 1219, by Donna Gazelez Maria Yonnes. It bore the ſame relation to the Military Order for men as the Religious and Female Order of St. James, already deſcribed, did to the military branch of it. The badge was exactly the ſame with that of the Military Order of Calatrava. See plate 75,

SPAIN.

THE LADIES ORDER

OF

MERCY.

THIS religious Order was instituted, in 1261, by Mary du Secours, a Lady of quality born at Barcelona. The ladies wore at their breast the same badge as Knights of the Lady of Mercy; viz. a shield per fess, Red and Gold; in chief, a cross pattee white; in base, four pallets Red, for Arragon; the shield crowned with a ducal coronet. See plate 73.

SPAIN.

THE ORDER

OF

TRUXILLO.

THIS Order takes its title from the city of Truxillo, in Spain. But as for the time of its inſtitution, writers are ſilent. *Guillim* ſays, it is certain they were in being in the year 1227. For one Don Arias Perez Dallego, then maſter of the Order, took the city of Truxillo from the Moors, and their ſettled a brotherhood of Knights and Prieſts; but what were there badge, habit, or Orders obſerved amongſt them, is not known. *Favin* ſays, The brethren of Truxillo joined with the Order of Alcantara, by which means the memory of this Order is loſt.

SPAIN.

SPAIN.

THE ORDER

OF

ST. GEORGE D'ALFAMA,

SO named from a town in Tortosa, was instituted in the year 1201; received approbation from the Papal see anno 1363; and in the year 1369 was united to the Order of our Lady of Montesa.

OF THE

ORDERS OF KNIGHTHOOD

IN

SWEDEN.

SWEDEN.

THE ORDER

OF THE

SERAPHIM,

OR OF

JESUS.

THIS, which is now the chief Order of Sweden, was first instituted by Magnus the IId, in the year 1334, after the siege of Upsal, the metropolitan city of that kingdom. It continued to flourish from that time until the Reformation's being introduced under Gustavus Vasa. It was set aside, and lay dormant, until February 1748, when it was revived and set on a most respectable footing by Frederick the First. The

badge of this Order is a ſtar of eight points enamelled white, the center blue with the arms of Sweden, and the initial letters I. H. S. over the H a croſs, the arms encloſed with four Seraph's heads, and in the arms under the loweſt crown the paſſion nails. The Seraphs heads are between the double points of the ſtar, and over the upper points is the regal crown of Sweden, by which it is pendent on ordinary occaſions to a ſky-blue watered ribbon worn ſcarfwiſe over the right ſhoulder, the Knights having alſo a ſtar of eight points embroidered in ſilver on the left ſide of their outer garment. But on extraordinary occaſions and days of ceremony they wear the badge pendent to the collar of the Order, which is compoſed of eleven golden heads of Seraphs, with wings expanded, and eleven blue Patriarchal croſſes enamelled on gold, all joined together with chains of gold, as may be ſeen by the print of it given in plate 77.

SWEDEN.

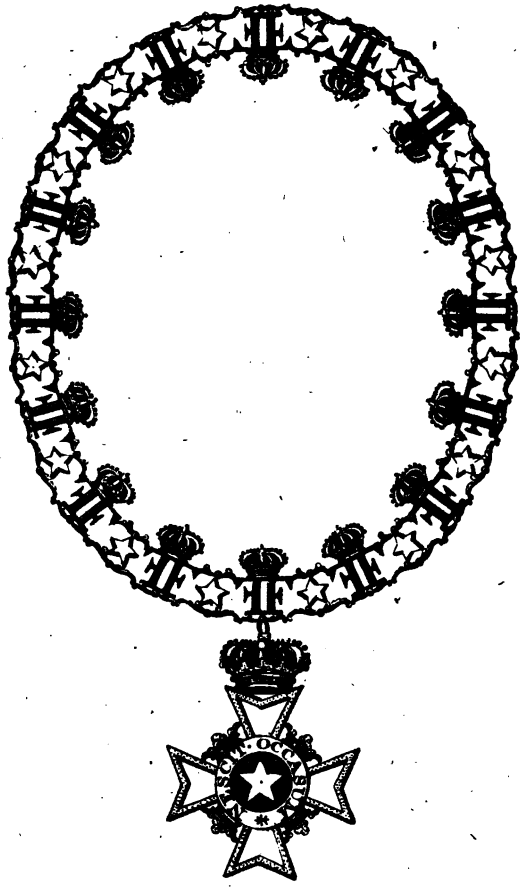
THE ORDER

OF THE

POLAR STAR.

FREDERICK the First instituted this Order in the year 1748. The number of Knights of it is limited to thirty-six, of which twelve are styled Commanders. These wear the badge of the Order pendent to a broad black ribbon round the neck. The ordinary Knights, who are twenty four in number, wear the badge pendent to a narrow black ribbon, at the coat button-hole. The badge is a golden star of eight points enamelled white, and edged with gold; on the centre is a circle enamelled blue, thereon a star of five points enamelled white, encircled with this motto, *Nescit Occasum*; between the angles are four ducal coronets, and on the two

upper points a regal crown of Sweden. The collar of the Order, which is worn on days of ceremony, is composed of gold chased ornaments linked together, encompassing mullets of five points enamelled white and edged with gold, and two letters F back to back enamelled blue edged with gold alternately, the letters crowned with the regal crown of Sweden richly chased. For both the badge and the Order, see plate 78. It is to be observed that in the number of thirty-six, which composes this Order, neither the Princes of the blood, the Senators of the realm, nor the Knights of the Seraphims, are included.



SWEDEN.

THE ORDER OF THE SWORD.

GUSTAVUS VASA first instituted this Order in the year 1525; but, having soon declined and fallen into oblivion, it lay dormant until the year 1748, when Frederick the First revived it as a Military Order. It consists of three classes: the first, called Grand Crosses, wear a star embroidered in silver on their outer garment, and the badge of the Order pendent to a straw-coloured ribbon edged with blue sashwise over the right shoulder. The second, called Commanders, wear the badge and ribbon in the same manner, but without any star embroidered on their outer garment. The third class, called Junior Knights, wear the badge pen-

dent to a narrow ribbon of the ſame ſort at the coat button-hole. The enſign is a gold croſs of eight points enamelled white, and edged with gold. In the center, which is enamelled blue, is a ſword erect, white hilt and pommel Gold, between three ducal coronets Gold; between the four points of the croſs are four ducal coronets, and towards the ends of the points ſix ſwords Gold, in chief, two in ſaltire, the ſcabards enamelled blue; in baſe two in ſaltier alſo; on the dexter and ſiniſter ſides one in pale, with belts environing the others; over the two in chief is a regal crown of Sweden, the cap enamelled blue. The reverſe of the badge is enamelled blue, thereon a ſword in pale, white, hilt and pommel Gold, enſiled with a ducal coronet of Gold, and over the coronet this motto, *Pro Patria.* The collar of the Order is of gold, and conſiſts of ſwords, their belts and guards joined by chains; on the guards are enamelled helmets blue. It is to be obſerved, that the Junior Knights of this Order wear to the badge only two ſwords in ſaltier in chief under the crown. For the badge and collar, ſee plate 79.

SWEDEN.

SWEDEN.

THE ORDER

OF

WASA.

THIS Order was instituted by the present King of Sweden in May 1772. The classes are like those in the Order of the Sword, three, viz. Grand Crosses, Commanders, and Junior Knights, and they are distinguished from each other in the same manner. The ribbon of the Order is green and watered; the collar chased and enamelled, composed of four wheatsheaves, eight shields of the arms of Sweden, each regally crowned and embellished with two caducei and as many cornucopiæ reversed; and four of the arms of Holstein, viz a shield per fess white and red, between three passion nails, all white; the whole joined with small chains of gold; to the center is pendent a medal of gold chased

and pierced with a Garb as in the collar, encompassed with a Swedish motto, *Gustaf. Den. tredie instiktare, MDCCLXXII*, which is the ensign.

The Grand Crosses wear the ribband and badge sash-wise over the right shoulder, with a star of eight points embroidered on the left side of the outer garment; the commanders wear the ribon without the star; and the Junior Knights wear it to a small ribbon at the coat button-hole.

For the badge and collar, see plate 80.

SWEDEN.

Order of Wasa

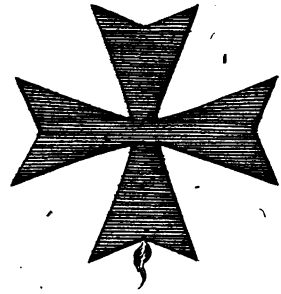
SWEDEN.

THE

BRICIAN ORDER.

THIS Order was instituted, in the year 1366, by Queen Bridget, who was afterwards canonized. Though it was approved of by Pope Urban the VIIIth, it soon fell into disuse: it has never been since revived. The badge of it was a blue cross of eight points, and under it a tongue of fire; for which see plate 81.

Brician Order



Amaranta

SWEDEN.

THE ORDER

OF

AMARANTA.

THIS Order was instituted, in the year 1645, by Christina Queen of Sweden, in honor of a lady of the name of Amaranta, equally celebrated for beauty and virtue. It did not survive the foundress of it; therefore it seems unnecessary to say any thing farther about it.

The ensign of the Order was a jewel of gold, composed of two great A's, one being reversed; enriched on both sides with diamonds, and set within a wreath of laurel leaves,

leaves, banded about with white, whereon is this motto *Dolce nella memoria.* See plate 81.

This they wore either pendent to a gold chain, or a crimson, or blue ribbon, which they please.

SWEDEN.

SWEDEN.

THE ORDER OF THE SAVIOUR OF THE WORLD.

THIS Order is ſaid to have been inſtituted by Eric King of Sweden, about the year 1561; but it was ſoon afterwards aboliſhed, on the introduction of the Reformation under Guſtavus Vaſa. Little is known or can be ſaid of the badge or collar of it.

SWEDEN.

THE ORDER

OF THE

LAMB OF GOD.

JOHN the Great, King of Sweden, instituted this Order at Upsal, on his coronation in the year 1564; but soon after its institution it was laid aside. The badge of it was a medallion representing Christ supported by two angels kneeling, and a figure of the Paschal Lamb pendent to it. As little is known with precision either of it or of the collar of the Order, it has been thought unnecessary to give a plate.

OF THE

ORDERS

OF

KNIGHTHOOD

IN

VENICE.

VENICE.

THE ORDER

OF

ST. MARK IN VENICE.

THE ceremony in creating these Knights is much the same as the Knights Batchelors, being dubbed with a sword, and their title a mark of honour only; they have no revenue, nor are they under any obligation by vow, as other Orders are.

This honour is conferred by the Duke of Venice, and by the Senate, upon persons of eminent quality, and on such as have merited well of the commonwealth.

Absent persons are invested by letters patent, and, to aggrandize their honour and title, style themselves Knights of St. Mark.

In the year 828 the body of St. Mark was removed from Alexandria in Egypt (where it was buried) to the city of Venice. This Saint hath been taken for their titular Saint and Guardian. His picture was anciently painted upon their enſigns and banners.

The collar of the Order is a gold chain, to which is pendent a medal of gold; on one ſide is the emblem of St. Mark, viz. a winged lion ſejant, with wings elevated, holding in his ſiniſter paw a drawn ſword erect, and in his right an open book, with this motto, *Pax tibi, Marce Evangeliſta meus.* See plate 82. On the reverſe the portrait of the reigning Doge, with the image of St. Mark delivering a ſtandard to him.

VENICE.

St. Marks

VENICE.

THE ORDER

DE LA CALZA IN VENICE.

IN the year 1400 this Order was instituted in honour of the Inauguration of Duke Michele Stelo, or Steno. It consisted of noblemen and gentlemen, who entered into a Society, and elected a person of eminence for their chief; and afterwards the said Order was confirmed, and privileges granted them. Their habit was a crimson senator's vest; and their ensign was a sun on a shield, which they used as well for their seal, as painted on their banners. This Order arrived to such profuseness, that in 1590 it was wholly laid aside.

VENICE.

THE ORDER

OF THE

GOLDEN STOLE AT VENICE.

THE badge of the Order was a broad ſtole richly embroidered with gold, thrown over the left ſhoulder, reaching down to the knee.

DUELS

AND

COMBATS.

ORDINANCES that were instituted to be observed and kept in Combats, by Philip le Bel King of France, in the year 1306.

Taken from Favin's Theatre of Honour and Knighthood.

IT was anciently the custom of the Germans, French, Goths, Lombards, English, and Spaniards, to undertake the hazard of arms and combat, to justify themselves when a false accusation was forged against their honour, and to maintain the truth of some just cause when the proofs were doubtful, and so obscure that it could not be proved to the contrary.

The accuser, for want of proofs or witnesses, affirmed before the King, that his opponent is a traitor, perjured, and a false lyer, and will justify the same in single combat, one to one, or some other for him, if (by age or infirmities) he cannot attend the combat.

Then the accuser throwed his glove on the ground, which the accused, or some person for him, was to take up (which signified the challenge was accepted). Then the field of battle, the day, and arms for the combatants, were assigned by the King: for without his permission duels or combats were not allowed; and, in absence of the King, the Parliament appointed it; not finding any other remedy whereby to satisfy the parties.

Each combatant ſwears to appear on the day and place appointed, on pain of being reputed guilty, for non-attendance; or if either of the parties depart (without leave of the court) after the challenge is accepted, he ſhall be proclaimed guilty and a coward.

The appellant and defendant ſhall go to the place appointed on horſeback, their horſes covered with foot cloths, and their arms painted thereon, the viſer or ſight of their helmets down, their ſhields about their necks, their launces in their hands, and ſwords by their ſides.

The Herald is to come on horſeback to the gate, or entrance of the liſts (which is a circuit incloſed with rails), and there he is to cry three times, once before the arrival of the appellant, the ſecond when the appellant and defendant are entered and made their preſentations before the judge, and the third when they return from taking their oaths, which are, viz.

Now hear you, Now hear you, Now hear, Lords, Knights, Eſquires, and all manner of people, that which our Lord the King commandeth and prohibiteth, upon pain of loſing body and goods.

That no man ſhall be armed, neither wear any ſword or dagger, or any other armour whatſoever it be: if they be not guards of the field, and ſuch as is granted by the King.

Moreover, the King, expreſsly forbiddeth, that no man during the time of combat ſhall dare to be on horſeback; And that upon penalty to gentlemen, of loſing their horſes, and to ſervants of loſing an ear: and ſuch as are appointed guides and conductors to the combatants, ſhall

dismount at the gate of the lists, and their horses sent away.

Moreover, the King enjoineth all persons, of what degree soever they be, that they seat themselves, that every one may behold the parties combating, upon pain to have a hand cut off.

Moreover, the King forbiddeth any person to speak, make sign, cry, or make any token whatsoever; and that upon pain of forfeiting body and goods.

The appellant ought to be first in the field; and before the hour of mid-day, and the defendant before the hour of four in the afternoon; and whosoever faileth of the same is adjudged guilty, without just cause being made to the judge for prolonging the same, when another day is appointed.

The appellant shall say to the Marshal, and likewise to the Judge, when he is mounted on horseback, at first entering the field,

My Lord the Marshal of the field: Behold I am the Appellant appointed by our Lord the King, armed, and mounted like a gentleman, that must combat with such a gentleman, upon such a quarrel; therefore I take our Lord, our Lady, and my Lord St. George, to witness, on this day to us assigned by our Lord the King. I present myself unto you, requiring that you will grant me my portion of the field, wind and sun, and all things necessary in such a case. Which by you performed, I will do my duty, by the help of God, of our Lady, and of my Lord St. George the good Knight.

The Combatants may bring with them bread, wine, &c. for one day, with all things necessary for them and their horses.

The lists for combat shall contain 120 paces in circuit, 40 paces in width, and 80 in length; the pavilions of the combatants are placed in the field, that of the appellant on the right hand of the judge, and the defendant on the left; then the combatants (first making the sign of the cross) appear before the scaffold, where the judge commands them to raise up their visers, and say as follows, the appellant first, then the defendant:

My most dreaded Lord, I W——, who in your presence am come this day and at the hour appointed to do my duty against L——, who is a traitor and a lier. And therefore I take God on my part, and who therein shall be my help this day.

After which, the Marshal grants them leave to dismount and go to their pavilions. Then the Herald is to mount upon the gate of the lists, making his second cry.

Then the appellant comes from his pavilion on foot armed: he then is conducted by the guards of the field and his council before the scaffold, where the King is seated; there the appellant falleth on his knees, before a table richly decorated, on which stands a crucifix and missal; on the right of the table is seated a priest, who speaketh to the appellant as follows.

Arise, Knight, (Lord or Esquire of such a place), who art Appellant. You behold here the remembrance of our Lord and Saviour, who died, only to save us. Require your mercy of him, and earnestly beseech him, that this day he will assist you, according to the right you have, for he is the only Sovereign Judge. Think on the oaths which you

you are to take; for otherwise your soul, honour, and self, are in great peril.

Then the Marshal taketh the appellant by both the hands with the gauntlets on; and placing his right hand on the crucifix, and his left on the *Te Igitur*, then speaks as follows.

I W——, Appellant, do swear upon this remembrance of our Lord and Saviour, on the holy Evangelists, and on the faith of a true Christian, and by the sacred baptisms, which I hold of God, that I have a just and holy quarrel, and have appealed L—— a false traitor and lier, who hath a false and wicked quarrel on his part to defend: this I will make good this day, with my body against his, by the help of God, of our Lady, and of my Lord St. George.

This oath being taken, the appellant returneth to his pavilion.

The defendant in the same form and ceremonies takes the same oath as the appellant, and returns as the other to his pavilion.

At the third oath, the guards divide on either side; then the appellant and defendant walk together from their pavilions, and stop before the crucifix: then the Marshal taketh their right hands, pulling off their gauntlets, which he hangeth on the two arms of the cross; then the priest, being present, reminds them of the passion of our Lord, the oaths they have taken, the sentence of God, who favoureth nothing but the right cause; advising them, rather to trust to the mercy of the King, then hazard the combat. When they come to see each other, and to shake hands, at *parting, the Marshal is to demand of the appellant,* "You

W——, as Appellant will you swear?" If he repent of it; we will receive him into our mercy, or the judge, before whom he should perform the combat, to give or enjoin him penance, or further to appoint our pleasure. If so, the parties are brought back to their pavilions, and not to depart without orders from the judge.

But if the appellant will swear to be true what he has asserted; then the Marshal must demand the same of the defendant: then returning to the appellant, who speaks after him, viz.

I W——, Appellant, do swear upon this true figure of the passion of our Lord and Saviour, and on these holy Evangelists, on the faith of Baptism as a Christian, which I hold of my God; on the most sovereign joys of Paradise, which I utterly renounce for the bitter pains of hell: upon my soul, my life, and upon my honour; that I have a good, holy and just quarrel, to combat with this false traitor and lier before me; and in this case I call God for my judge, our Lady, and my Lord St. George, that good and worthy Knight. And for this faithfully (by the oaths which I have taken) I intend not to bear upon myself, nor upon my horse, words, stones, herbs, charms, sorceries, drinks, characters, invocations on spirits, or any other thing, wherein I might place the least hope of helping me, and to hurt him. Nor have I any other recourse, but to God only, and confidence in my right; by my body, by my horse, and arms to prevail. Whereupon I kiss this figure of the cross, and these Holy Evangelists; and so am silent.

After this oath thus taken, the Marshal goes to the defendant, whom he causeth to use the same form and words.

words. When the defendant has kissed the crucifix, for more clearing the right of them both; he taketh the parties by the right hands, which they give each other; he then commandeth the appellant to say to the defendant, viz.

O thou, whom I hold by the right hand, by the oaths that I have taken, the cause for which I have appealed thee is a good cause, and lawful for me to appeal thee, wherein this day I will combat thee. Thou hast a bad cause, and no just quarrel to enter combat, or to defend thyself against me, and that thou knowest full well. Whereupon, I call God, our Lady, and my Lord St. George, that good Knight, to be my true witness, a false traitor and lier as thou art.

Then the Marshal says to the defendant, that he must make the same protestation as the appellant, taking him by the hand as he did the former. After these oaths are taken by the combatants, they kiss the crucifix together, then, with their friends, return to their pavilions. Then the priest takes the cross, &c. and departs.

Then the Herald makes the last cry, all the people being seated and, silence made, the parties being ready and, by command of the Marshal, the *Herald in the midst of the lists* crieth three times, "Gentlemen, do your duty." Then the Combatants leave their pavilions, and mount their horses, with their friends walking with them, when their pavilions are taken down, and carried out of the lists.

After these ceremonies are over, the Marshal, who must be in the field by the scaffold, *carrying the glove in his hand*, cryeth three times, "Let them go together;"

at which words he throws down the glove. Then each is left to his pleasure to mount on horseback; their friends depart, leaving each man his bottle of wine, a loaf of bread, and a napkin, and then the combatants are to do their duty.

We command, that *the gage of battle shall not be granted but in one of these two manners, that is to say: When one of the two parties confesseth the fault, and yieldeth himself. And the other; when the one shall bring the other forth of the field, alive or dead.* And, dead or alive as he is, the body shall be delivered by the judge to the Marshal, to order or do justice at our pleasure. If he be living, we appoint that he shall be delivered to the Heralds and King of Arms, by whom he shall be disarmed, his points cut, and his armour cast piecemeal in the lists, while he lies couched on the ground; but, if he be dead, he shall be likewise disarmed, and there left to our appointment, either to be pardoned, or sent to more shameful punishment, according as to us shall seem best: nevertheless, the hostages of the vanquished shall be arrested, until they shall have made full satisfaction to the party victorious, and the overplus of the vanquished goods shall be confiscated to the Prince.

It is our pleasure, that the vanquisher shall depart honourably on horseback out of the lists, carrying the weapon (wherewith he conquered his adversary) in his right hand, having his hostages delivered to him. And concerning this quarrel, whatsoever the information to the contrary, he is not to make any answer, neither shall any judge compel him. We also ordain, that the horse as he is, and arms of the vanquished, and all things

things upon him, do and shall appertain to the Constable, Heralds, and Marshal of the field, who have the charge of the whole.

OF JUSTS AND TURNAMENTS.

Henry I. surnamed the Birder, Duke of Saxony and Emperor, decreed, to bring into custom running at the tilt, by solemn ordinances, (at that time, according to Favin, unknown to the Germans, but usual with the Nobility of England and France), invited by proclamation on a certain day those Princes, Earls, and Nobles, of any country, who were esteemed by their valour, in an honourable assembly, to make trial with others. And for obtaining a knowledge in the laws and ceremonies of these noble exercises, he had such articles as were necessary for the same, according to those practised in England and France, to be instituted, *viz.*

1. That once in three years, to celebrate Justs and Turnaments for exercise, and to know the nobility resorting to the same, all Princes, Lords and Gentlemen, being well armed, should be admitted. And those to be excluded as were detected of blaspheming God, the Trinity, or the Christian Religion. If any such person or persons (standing upon his or their Nobility) durst be so bold as to present themselves in this assembly: we ordain, that he or they shall be dismounted, and deprived of their horses and lances, and as a mark of infamy ride upon the rails exposed to the whole assembly.

2. Whatsoever person of the Nobility that shall speak evil of the Emperor, or condemn his ordinances and

commands, shall be excluded from the Turnament, forfeit his horse, and ride the rails.

3. Any of the Nobility, that shall abuse the honour of a wife, maid or widow, or possess himself (by force) of their goods and possessions, shall forfeit his horse, and ride the rails.

4. All Gentlemen are excluded, who are guilty, either of falshood, perjury, or breach of faith; if he dare present himself within the lists, is to forfeit his horse, and ride the rails.

5. Those who present themselves within the lists, that have betrayed their Lord, forsaken him in battle, or persuaded his Lord's servants to do the same; whosoever hath not assisted his fellow citizen, that did put himself under his protection, but hath through fear or cowardice left and forsook him, when he ought and might have protected him; such shall be excluded for ever from the Turnaments.

6. Any one procuring the death of his wife, or consenting thereto, or any that have given counsel, or lodged the murderers of his Sovereign, either before or after his death, shall be banished from these Justs and Turnaments.

7. Whosoever hath committed sacrilege, or hath usurped by force the property of widows and orphans, without making restitution, shall be expelled out of the Turnaments.

8. Whosoever shall surprize his enemy before he hath challenged him, or burn his houses, tear up his vines or corn, or if he or some other by his intelligence shall lie lurking on the highway for him:

9. Who-

9. Whosoever shall oppress his subjects or servants with novel impositions, or taxes, either by land or water, without the permission of his Sovereign; or whosoever under his government shall impose taxes upon foreign goods, by which means strangers are robbed and ill treated, and commerce hurt, *cum infamiæ nota ademptus, septis imponatur.*

10. Whosoever being married is convicted of adultery; or a widower that keeps a married woman, or a religious sister, or he who forces a nun, let him be banished for ever from the assembly of Justs and Turnaments.

11. If any of noble extraction, not satisfied with his fortune, salary, or pensions from his Prince, but will deal in merchandize, for himself, or under borrowed names, shall be banished from this noble assembly of Turnaments.

12. If any man shall present himself under pretence that he hath been ennobled by his Prince, and presumeth to be equal to a Peer of ancient nobility, and cannot prove his birth in the fourth degree, by his father or mother's side, is to be caned, his horse taken from him, and ride the rails.

According to these articles, the first assembly or meeting was appointed to be at Magdeburgh (a dutchy in the circle of Lower Saxony), where the lists and bars for the field were prepared; for Justs at the lance, running at the ring; also the Barriers and Turnaments. The scaffolds for the Emperor, Princes, and Princesses of the train; Judges of the field (called Kings of the sports), the Senators, Burgomasters (of the place where the meeting was), the scaffolds to be hung with tapes-

try,

try, and decorated with the arms of the Emperor, Judges of the field, and the city of Magdeburg, with ſcaffolds for the Kings, Heralds, and Purſuivants of arms, trumpets, drums, and fifes. The whole to be at the expence of the aſſembly.

The day for the Juſts and Turnaments was proclaimed by the Heralds of the province, the place of meeting, as well without as within the ſaid province; and to be under the protection of the Emperor, or Prince that cauſed the aſſembly. Forbidding, upon pain of death, all heretics, and all baniſhed perſons, to come within the ſpace of ten miles.

Eight days before the *Turnaments*, a general proclamation was made, termed a public cry, forbidding any man of what degree ſoever to commit any treſpaſs or offence, upon the penalty of paying twenty marks to the Judges of the Turnaments, with confiſcation of arms and horſes to the Kings, Heralds, and Purſuivants of arms.

No man was to defame the honor of ladies, or their daughters, on pain of impriſonment.

That no Gentleman ſhould preſume to the Turney, if he is not a Gentleman of three deſcents, as well by the father as the mother's ſide.

Every Gentleman, preſenting himſelf at the Turney; that had married meerly for the ſake of riches, or delight in a woman of low condition, was to be caned, his arms, horſe, &c. taken from him, and to ride the rails; and be proclaimed, by the Heralds, unworthy for ever to appear among Noblemen; and his children, to the

the third degree, to be declared boors, and excluded the Turney.

That all that were admitted stood bound to confess their sins to such priests as were appointed by the Bishop of the place; after they had presented their helmets, arms, and devices, to the Judges of the field, who caused the same to be registered, with their names, arms, signatures; as also their equipage and train.

Those that were admitted in the lists were by oath obliged to present themselves to the Judges, particularly to the Judge of his jurisdiction and province, to be entered in the register of Noblemen of the same province, in the presence of the King or Heralds at arms belonging to the same. He is forbid to appear with an improper horse, upon pain of losing the same, also his arms, &c.

They are to use no other weapons than a Knight's battle axe or club (which, according to Favin, was made of crab-tree, heavy, and full of knobs, the handle decorated with gold or silver, and a variety of figures), and a sword. They may use a lance with a blunted head, to just one against the other, but not with a sharped head, and for running at the ring the point must be rebated.

As for the equipage, &c. for the day, it is to be prescribed by the *Kings of the Turney, in such manner as is proper; viz. A Count, may present himself, with five men on horseback. A Baron, four horses; a Knight, three; an Esquire, two.* Except they will pay all extra charges of men and horses, above what is allowed by the Prince that appointed the meeting, and by monies from

from the common purse: Excepting the Nobility of such a circle, at whose expence such an assembly is to be, and may in the like manner be made.

An oath was given to all that came; but particularly they were to forget all hatred and rancour which formerly they had, or instantly bare to one another, upon any subject or occasion whatsoever.

After the Justs and Turnaments were performed by the combatants, armed at all points, with their coats of arms, then each man might combat with his companion, at the blunted lance. Or they would challenge one another, two to two; or a certain number of one province with the battle-axe, to lay, if possible, by blows, one another upon the ground.

These barriers with battle-axes were performed by troops within the bars; each man being guided by four deputies, to keep the Champions in their rank and order. There were four to guard the entrance into the barriers, for directing the champions to the turney. The barriers were inclosed with strong cords, which the guards used to cut when it was time, and made the signal of retreat to such as were not able to stand this manly exercise; or, being stunned with the blows, or out of breath; others almost stifled in the crowd; and others were dismounted and trampled under foot. The latter, that had the ill success to be dismounted in the Turney, were to be seated on the bars, and compelled to ride the same bare headed, without arms, his coat of arms excepted, to be known by all the assembly for one unskilful in arms or fitting his horse.

After the sport of Turney and barriers, for their last exercise was that of the sword, not for offence, but to cut the leather straps, and make the arms, &c. of his opponent fall from him in the field, for benefit of the Heralds; for it belonged to them and the Judges before the beginning of the turney (which lasted fifteen days) to visit and revisit the arms, &c. of such as were admitted into the lists, and make the ignorant or ill-armed ride the rails.

This last exercise being over, they went to sup at the general banquet, each man to that of his own province: where the Ladies and Gentlewomen applauded the praises of them whom the judges had commended; and delivered the prizes, granted by the Prince who caused the Turney. An act thereof is made and signed by the King and Heralds of Arms of every Province.

Afterwards thanks are given and returned on all sides, as well to the Prince that defrayed the expence, as to the Judges of the Turney, and those that gained the prizes. Then begun the dances, wherein the Ladies and Gentlewomen extended their favours to the Champions, who led them in the dance.

Note, a dispensation was granted to all bearing the dignity of King, Prince, and Duke, who may abstain from these Turnaments; because Kings being contented with the honour of the crowns of their kingdoms, and Princes and Dukes with their high titles, have not to contend for honours (as others who are inferior) in these Turnaments; nor expose themselves in such exercises; but only to take pleasure in beholding them,

them, and to give presents to those who are judged to be the best and most worthy of reward.

Pope Innocent and Eugenius, in the year ——, made the following ordinance against these Justs and Turnaments, which in general were unfortunate to some who lost their lives; as did Francis the First King of France, at Paris, in the year 1559.

We forbid hereafter to keep or hold those detestable fairs and markets which are called Turneys Exercises, wherein the Nobility are present in person at days appointed to perform their ostentation of boldness, and uttermost means of strength, in all their best and richest bravery, assayling one another to their peril and danger, that men should lose both bodies and souls. It is therefore provided, that if any man (in such assemblies) shall run the fortune and jeopardy of life: howsoever he may be penitent for it, and desire to be absolved; yet notwithstanding he shall be deprived of burial in hallowed ground and places of Christian interment.

Note, This ordinance was renewed in the 11th General Council of Laterane, held at Rome by Pope Alexander the Third, in the year 1179. And at the General Council of Vienna, Pope Clement the Fifth, in the year 1312, prohibited Justs and Turnaments in the same manner as above.

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Volume the Second.

Plate

Plate

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*** The Binder is desired, not to bind up any of the sheets if they are damp; and to be particularly careful in placing the prints as above directed, which must not remain in the book while it is beating, as they will be liable to damage by the letter-press.